

# The Expositor

The Journal of Parish Methods

## The Needle Woman

REV. F. W. BOREHAM, D.D.

### I.

A stitch in *Time* is said to save nine; but Dorcas got her needle into the very fabric of *Eternity*. There was no nonsense about Dorcas. She was a saint, but she was a sane saint. She was pious, but she was practical. One of these days some artist will awaken to the possibilities of the subject, and we shall have a picture of her. There will be no halo: the glory will be in the face itself. There will be no aureole; it is the *soul* of Dorcas that is golden. The hands will not be meekly folded on the breast; the fingers will be far too busy for that. The eyes will not be piously up-turned; they will be overflowing with pity, and all alert for some fresh case of human need. For "*this woman was full of good works and of alms-deeds which she did.*" How this graceful idyll captivates the fancy! It is a romance in miniature! It seems so familiar, that two-story house on the sea-front! Its window is always wide open that its gentle mistress may drink in the music and the magic of the sea. We have all glanced shyly up in passing and have caught glimpses of the winsome face of the lady with the needles. Her eyes are homes of silent prayer; her smile has fallen upon us like a benediction. There she sits at her window, knitting, looking up every now and then from the tiny stitches to rest her eyes on the restless expanse of the blue, blue ocean. She is one of the most human, one of the most homely, and one of the most lovable saints in the calendar.

### II.

I like Dorcas. That is more than I can say for some saints. The city of Rome contains churches dedicated to saints whose only claim upon my reverence is that they dwelt in solitary caves until they lost all human semblance, and at last crawled about like beasts. But Dorcas is a saint of a very different type. A saint who invariably carries a needle and cotton, and who spends most of her time in helping poor women make and mend the children's clothes, is a

saint who appeals to our hearts. These are the saints we like.

"They do not bid, for cloistered cell  
Their neighbors and their friends farewell,  
Nor strive to wind themselves too high  
For sinful men beneath the sky."

That is the trouble with most saints. They are like the look-out men on the *Titanic*. Lord Mersey's Commission reported that it is a great mistake for men to keep watch from the crow's nest. They are too high up. An iceberg is only visible to them against the dark background of the sea; whereas, if they kept their vigil on the deck, they would see the dark mass looming against the skyline. Precisely! It is the old story.

A certain priest of austerity  
Climbed into a high church steeple  
To be near God,  
That he might hand God's Word to the  
people.  
So in common script he often wrote  
What he thought was sent from heaven,  
And he dropped it down on people's heads  
Two times each day in seven.  
In His time God said, "Come down and die."  
And he cried out from his steeple,  
"Where art Thou, Lord?"  
And the Lord replied, "Down here among  
the people."

But Dorcas avoided this sin of the saints. Nobody dreamed of the good she was doing until the weeping widows filled her death-chamber at the last. There may be more saints busy with their stitches than the roll of the canonized would lead us to suppose.

### III.

Dorcas was a pioneer. She was not ashamed to express the old faith in a new fashion. She was a liberal in the midst of conservatives. Read the story and see how the people round the deathbed modelled their behavior on the story of the Shuna-

mite woman. It is most striking. They laid the body in an upper chamber and sent for Peter. And see how Peter, when he came, modelled his behavior on the conduct of Jesus in the house of Jairus. It is an exact replica. Now, this is very beautiful, this clinging of the heart to ancient custom, to hoary precedent, to established tradition. Without it the Church would have lost her bearings ages since, and would now be adrift on a tumultuous sea. But it is a mercy that we have liberals among the conservatives like poppies among the corn. It is a good thing that most of Israel's warriors go down into the valley carrying, in approved orthodox fashion, a spear and a bow. But it is a fine thing for the army that one stripling knows how to use a sling and a pebble. David was an original; Paul was an original; Luther was an original; Wesley was an original. And so was Dorcas. It was a lovely and ingenious thought that led her to express her love to her Saviour in terms of needle and thread. She stands with those heroic souls who have dared to put their hands to the lever, and switch our civilization on to new lines of prosperity and progress. We have our Dorcas societies, our sewing guilds, in all our churches now; but it was Dorcas who led the way, and, but for Dorcas our societies would never have been. Dorcas could sing with Tennyson:

"Once in a golden hour I cast to earth a seed.  
Up there came a flower, the people said, a weed.  
To and fro they went thro' my garden-bower,  
And, muttering discontent, cursed me and my flower.  
Then it grew so tall, it wore a crown of light,  
But thieves from o'er the wall stole the seed by night.  
Sowed it far and wide by every town and tower,  
Till all the people cried, 'splendid is the flower!'  
Read my little fable — he that runs may read —  
Most can raise the flowers now, for all have got the seed."

#### IV.

But there is more in it than this. The world has yet to make up its mind whether pity — and Dorcas is the very personification of pity — is a good thing or a bad thing.

Our philosophers are divided. Let us hear two of them, one on each side.

Nietzsche has no hesitation in declaring that pity is a crime. "Pity," he says, bluntly, "is opposed to the tonic passions which enhance the energy of the feeling of life, its action is depressing. A man loses power when he pities. Pity thwarts the law of development which is the law of selection. It preserves that which is ripe for death; it fights in favor of the disinherited and condemned. By multiplying misery quite as much as by preserving all that is miserable, it is the principal agent in promoting decadence." He would tear all pity from the nation's heart. It is, he cries, a deadly infection. "Let the weak and the blotched perish!" he insists, "they ought to perish; they ought even to be helped to perish. Pity is a wicked waste of emotion; it is a dangerous parasite, injurious to the nation's health." So much for Nietzsche.

Nietzsche and Goethe never met. Nietzsche was born twelve years after Goethe died. Now, in contemplating these two side by side, nothing is more striking than the contrast presented by their treatment of the subject of Pity. Goethe states his attitude in many ways, notably in the parable of *The Three Reverences*. Wilhelm Meister, the reader will remember, tells Natalia of the strange and mysterious land which he had visited. The children in the fields greeted him with three kinds of gestures. The *first* class looked cheerfully up to the sky. These, he was afterwards informed, represented reverence for things *above* them. The *second* class looked round upon the beauty of the world. These represented reverence for the things about them. The *third* class stood with downcast eyes. They represented reverence for the things *beneath* them. Wilhelm desired further enlightenment, and was taken by the chief to a kind of Palace Beautiful. In the first chapel within this Palace he finds exquisite representations of Old Testament story. The interpreter explains to him that this place is sacred to the First Reverence — reverence for things *above* us. These stories, he says, have done more than anything else to inculcate that lofty sentiment. In the second apartment he meets equally beautiful representations of the New Testament incidents. He is told that he is now in the place sacred to the Second Reverence — reverence for things *about* us. The New Testament, he is told, has done more than

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# Importance of the Ability to Speak in Public

Lecture No. 8

ARTHUR STEVENS PHELPS, D.D.

## The "Holy Tone"

After what I have written about the necessity of adapting the voice to the idea to be expressed, I want to utter a warning against a common form of adaptation which is artificial. A foghorn is monotonous, but it is a genuine adaptation to its purpose.

Many addresses, perhaps sermons more than others, are rendered useless by the unnatural tone in which they are delivered. The most noticeable effect is that they are apparently doubled in length when spoken in this sanctified singsong. Sydney Smith, the witty English preacher: "Some men preach as if they thought sin is to be taken out of a man as Eve was taken out of Adam, by casting him into a profound slumber." It might be said of such churches, as it is of Westminster Abbey: "Many persons sleep within these walls."

The preacher feels the solemnity of the occasion. The pulpit is elevated above the congregation; the subject matter discussed is sublimated; the surroundings are churchly; the day is the Lord's Day. These facts seem to isolate him from daily life. The situation seems to him to demand a special tone of voice, in order to deepen the impression, and fit him into his environment. But it should never be forgotten that a false note cannot produce a true effect. A sense of unreality is produced. The bane of professionalism is substituted for the spirit of naturalness. There are six paramount objections to the use of the holy tone. (1) It sidetracks the attention; just as it is difficult to keep the mind on a monotonous book, or on a dull pain. (2) It stifles conviction, and thus actually

defeats the very end for which it is assumed. (3) It wearies the hearer, instead of kindling his mind into alertness as an earnest address ought to do. (4) It withers the freshness of the Bible. Some one has said the the inspiration of the Bible is proved from the fact that it has outlived the

defenses of its friends. (5) It will reduce attendance at church. Pose is out of style. It is a melancholy sight to see speakers, who enjoy being listened to, taking effective means to keep listeners away. Isaiah warns people not "to seek unto them that chirp and that mutter." The obtuseness of speakers to what people want in a speech is a constant amazement to the teacher of public

speaking. Yet speakers are no farther behind than members of other professions in a knowledge of what makes for success in their chosen calling. Most defeats are self-induced. (6) It has brought racy ridicule on the preacher, specially in Great Britain. He cannot prevail with it. Professional manner deceives only the simple. Artificiality is a psychological trap; and traps do not flatter the birds they are set to catch. Such ridicule is sometimes a means of grace. A pompous ministry has only itself to blame for the good-natured contempt in which it is sometimes held. Curry, from his experience with several divinity schools, claims to have discovered that "each denomination of Christians has something of a tone peculiar to itself. All these speech tunes are faults of melody; they have their root in some variation of conversational form."

The holy tone is not a new defect, nor is it confined to the pulpit. It has given us

The "Holy Tone" is here analyzed for us. The author tells us why preachers are subject to the common fault of adopting an artificial tone, why this habit should be avoided, and how preachers may overcome it.

the tremolo in singing. It is a blight on the legal, and other speaking professions. Julius Caesar asked a reader: "Do you read, or sing? If you sing, you sing very ill." The satirical Dean Swift, in an essay, *The Operation of the Spirit*:

"Cant and droning supply the place of sense and reason in the language of men. The naturalists observe that there is in human noses an idiosyncrasy by virtue of which, the more the passage is obstructed, the more our speech delights to go through; as the music of a flageolet is made by the stops . . . . In a short time, no doctrine passed for sound and orthodox, unless it were delivered through the nose. Straight, every pastor copied after this original."

Such sound doctrine makes sound sleepers. It is like that soft stage music which Fielding said was played during love scenes, "either to soothe the audience with the softness of the tender passion, or to lull and prepare them for that gentle slumber in which they will most probably be composed by the ensuing scene." Is there any torture greater than that of struggling to keep awake in church? I quote these authors of preceding centuries that their wholesome ridicule may show how ancient is this vocal curse. Artificial tones have no excuse. The manly Dean of St. Patrick's again: "Opium is not so stupefying to many persons as an afternoon sermon . . . . That it is the very sound of the sermon which bindeth up their faculties is manifest from hence, because they all awake so very regularly as soon as it ceaseth, and with much devotion receive the blessing."

There is an individual slant, a personal pitch, to the voice of these parrot-talkers. The holy tone varies with the speaker. No two trees in the forest catch the breezes of heaven alike. No two mature bullfrogs croak on the same key. No two sets of human vocal cords vibrate on the same level. One is an unrelieving monotone, whose army of words marches in platoons, like cadets on parade; instead of thundering into the hearts, like a modern Boanerges. There is a rising inflection at the end. If Mark Antony had been in a professional state of mind at the funeral of Caesar, he would have spoken as follows — until the stones of Rome cried out in mutiny:

"Friend, Romans,

countrymen,

come to bury Caesar, not to  
praise him;  
The evil that men do lives  
after them,  
The good is oft interred with their  
bones."

(Using a rising inflection at the end of each line.)

Others roll their sentences up a slope, like Sisyphus in hell, only to have them roll down again. They rise and fall like sheep going over a fence.

"The king of France and his ten thousand  
men  
Marched up the hill, and then marched  
down again."

After the manner of the angels on Jacob's ladder, the verbal messengers of heaven are ascending and descending while the people dream.

Variety of tone is essential and commendable when it has a purpose; but it is torture when it has no purpose. There is such a thing as an unvarying variety. Richard Steele, who suffered many things of many speakers, dubbed these mechanical variationists "Pindaric:"

"There is one sort of person in the pulpit I call Pindaric readers, as confined to no one set measure: these pronounce five or six words with great deliberation, and the five or six subsequent ones with as great celerity; the first part of a sentence with a very exalted voice, and the last part with a submissive one; sometimes again with one sort of tone, and immediately afterward with a very different one."

A natural tone brings warmth and light, like the sunshine; bombast is like a North-west gale, breaking down every growing blossom in its path. Emerson: "The sweetest music is not the oratorio, but the human voice, speaking forth from its instant life tones of truth, tenderness, and courage." When the Psalmist praises the Creator for "the stormy wind, fulfilling his word," he limits it to inanimate nature. Only the devil goeth about as a roaring lion, seeking whom he may devour. The prophet is bidden to "lift up his voice like a trumpet," not like a steam calliope. Elijah found that God was not in the thunder nor in the earthquake, but in the still small voice.

What is the cause for the holy tone? It

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# Primary Requisites of a Preacher

WILLIAM L. STIDGER, D.D.

After accepting the Chair of Homiletics in Boston University School of Theology, I immediately sent out one hundred letters to the following church leaders: 25 Bishops, 15 editors, 25 of the most prominent church leaders among laymen, to 25 of the best known preachers in the United States of all denominations, and to ten District Superintendents of the Methodist Episcopal Church.

I asked these men what they considered the five primary requisites for a minister. I asked the Bishops and District Superintendents what the churches and laymen who came to them required in a preacher. I wanted to know what the laymen expected in a preacher; what they asked for as first requisites. I said to these Bishops: "When a Committee from a church comes to you, asking for a new preacher what is the first qualifications they ask for in a preacher?"

I asked the editors, who travel about the church world in all denominations to tell me what they think the five primary qualifications for a preacher should be. They hear the gossip; they get innumerable letters about preachers. They are frequently asked by a church to suggest a new preacher. They get signed and unsigned complaints about preachers by the bushel basketful every year. They carry on without their own wish, a back fence gossip festival about preachers. Only a small part of this gets into their papers. They have underground channels of information about almost every preacher in any great church. But they are a kindly lot of loafers and they are good natured because they have such lovely jobs; and they can seldom be persuaded to express themselves as to preachers except when you can get them into the "huddle" of a questionnaire. I asked the laymen their honest opinions as to what they wanted and expected in preachers when they had to get a new one.

I received seventy-five answers out of the one hundred letters I sent out to this selected group. They were answers written out in generous detail and I am going to give the synopsis of these seventy-five letters in this series:

First: Out of the seventy-five answers fifty-one said that the first qualification for a preacher was that he could preach. It was evident from the answers of Bishops,

District Superintendents, and leading laymen that what the church needs, and wants, and intends to have, if that article is available, is a preacher; a man who can preach first of all.

I want to quote some of the more striking sentences from these letters which deal with this ability to "Preach."

Bishop William F. McDowell, of Washington, D. C., whose fame as a preacher has spread around the earth says: "I will answer one question. The first demand made by committees in behalf of congregations is for men who are preachers. Other demands are held to be rather subordinate to this. Of course every bishop appoints a good many men to situations where organizing and financing are apparently the most important tasks but those cases are exceptional. At least they represent special cases which do not contradict my general statement. The primary and controlling demand is for men who can, in a vital, attractive and persuasive way, interpret the Gospel to human life in a sermon."

Bishop Charles Edward Locke says: "The preacher should major in his sermons."

Bishop Thomas Nicholson, of Detroit, says: "He must be a good up-to-date preacher. He must speak in the language of his day and generation, put his messages inside of thirty minutes, and give it with pith and peppermint."

Dr. Edward P. Dennett, Editor of the California Christian Advocate adds a striking paragraph to this qualification on preaching when he says in his unusual answer: "The first qualification, I would say, would be a knowledge of the technique of preparing a sermon. I think that Methodism, and probably other denominations — is suffering more from mediocre and poor preaching than from any other source. Half of our people go to church because they believe in worship, because they believe in the church, but sure that they will be bored to death. A good many preachers, it seems to me, have never learned how to put real, honest, hard, dogged work into the making of the sermon. I have said to Dean Knudson and Dean Eiselem that there isn't anything they could do for the church more than to cut out a third of the curriculum and drill the

young men until every average man would know how to make a sermon that would be interesting."

One of our greatest bishops says — asking that I do not use his name in this article because he lives on the Atlantic coast and is new at his job, and didn't go to Boston or Philadelphia — says: "The preacher should major in preaching; read for preaching; think for preaching; live for preaching. He should remember that he is called to preach, and to be successful in this he should have a good working knowledge of a wide range of subjects and be exceedingly skillful in the public announcement of his themes from week to week."

Another one of my anonymous contributors to this discussion says something so good that I do not want to leave it out: "First and foremost: Ability to preach, which includes not only adaptability, but ability to interest people and to give them substance and thought, make positive contributions to the thought life of his people, clear and forceful interpretations of truth and of experience."

Every one of the quotations that I have offered in this article are from men who put Preaching in its primary place as the first and supreme qualification. They do not qualify their statements. They make the ability to deliver, in a striking way, some great message as the primary thing. It must be remembered however, that these answers are not necessarily the opinions of the Bishops, Editors and leading laymen of the church. They are the demands that the churches make on these men, and the requirements that they ask for, in ministers when they are suggesting what types they want for their preachers. However, judg-

ing from the spirit of the letters and answers which I have received, these answers in nine-tenths of the fifty-one affirmative answers to this qualification are also the personal opinions of the writers. Therefore they have the additional strength and authority of being the personal opinions of most of the men who answered my questionnaire, and also they are the consensus of the demands made on them by Pulpit Supply Committees. As such they ought to have real weight with the reader.

In closing I want to say that these answers give several types of preaching as impelling and winning. These writers speak of the Conversational style of preaching, as illustrated in the delivery of Dr. Charles Jefferson, Bishop Francis J. McConnell, and others. They speak of the Oratorical style as illustrated in the delivery of men like Bishop William Anderson, S. Parkes Cadman, and Frederick Shannon. They speak of the intense Devotional type of preaching as illustrated by Bishop Wm. F. McDowell, Maude Royden, Dr. J. Fort Newton. There is no agreement on what constitutes great preaching; what style, or type of delivery. But they all agree that what the church needs today is some type of great preaching; that if the day of great preaching ever did go it is back again; perhaps intensified by the radio and new interest in preaching as a great art.

I do not send this series of articles out as Scientific laboratory investigations, but as guide posts pointing out which way the church is going at least. In the next article I want to write about the second qualification which is the Pastoral work, as it seems to place itself in these questions and answers.

## And the Women Also

REV. O. T. FLETCHER

The attitude of the women of His time toward Jesus is an illuminating commentary on the character of Christianity. The influence of the Christian religion upon women is a sufficient answer to every argument against it and a complete confirmation of its character. Then as now Jesus appeals to the highest in human nature and answers the deepest in human need.

From the first to the last the women

were His best friends. There is no record of any woman who hindered, hampered or opposed His plans or His work. They welcomed His coming; they watched over His cradle; they waited upon His youth. When He had grown to manhood and entered upon His ministry they followed Him, listened to His teaching and ministered to His necessities. They entertained Him in their homes. They invited Him to their social gatherings. It was a woman's



hand that wove the seamless robe He wore. It was the women who wept for Him as bearing His cross He went forth to die on Calvary. They watched beside Him there to the last. Later, their loving hands found sacred ministries in the preparations for the burial. They bought and brought sweet spices that they might anoint His body. They were the first at the open tomb and the first to see the Risen Lord and hear Him Speak.

Had Jesus been deprived of the love, the loyalty and the labor of these friendly women it would have been one of the greatest losses in His earthly life. It would have been exceedingly more difficult to have fulfilled His mission without their sympathy, their service and their support.

It was not the disciples but the women who seemed to understand Jesus best. It was not the disciples but the women who loved Jesus most. It was not the disciples but the women who, as Luke tells us, "ministered to Him of their substance."

It was often necessary to chide the Twelve for their "slowness of heart to believe" and for their far too frequent exhibitions of selfishness, but He never found fault with the women—except for their tears of sympathy for Him.

The women who followed Jesus and ministered to Him were not inferior but superior women. Jesus still appeals to women of station and ability, to women of wealth and influence, to women of character and strength, to women of culture and refinement. They are not of this class who prefer pagan philosophies, occult cults, and heathen heresies to the challenge and service of the world's only Saviour.

Some of the most beautiful incidents in the life of Christ are those in which a woman is seen in the foreground. His first recorded words were in response to His mother's anxious inquiry. His first miracle in Cana of Galilee followed the remark of His mother on an occasion of great moment to another woman. Many of His miracles were wrought for the relief of suffering women. Many of His parables were drawn from the life familiar to women.

When He wanted an illustration of patience He told the story of a woman who lost a piece of silver and swept the house and sought diligently "till she found it." When He would teach loyalty and devotion He presents a parable in which a woman holds the prominent place. When He would teach His disciples a lesson on

sacrifice He calls attention to the poor widow who cast her all into the temple treasury. Women are generally more generous than men. No sacrifice is too great for the objects of their love. Where their heart is there will their treasure be also.

What a beautiful testimony of affection and appreciation was that act of Mary's when she took a pound of ointment of spikenard, which Judas estimated to be worth "three hundred pence," and poured it upon the head of Jesus as He sat at meat. John tells us that "the house was filled with the odor of the ointment;" and Jesus said "Whosoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her." The fragrance and the fruit of that sacrifice is filling the whole world now as it on that day filled that house. This was higher praise than that accorded to, or prophesied of any man. But this Mary was worthy of it. This was that Mary who with her sister Martha often entertained Jesus in their home in Bethany, and whose brother Lazarus Jesus had called forth from the tomb a few days before the anointing. This was that Mary that sat at Jesus' feet and learned from His own lips His divinest hopes and deepest desires. She it was who understood best the meaning of those events that took place during the last of Jesus' earthly life. She it was who foresaw with Jesus the sufferings that He should accomplish at Jerusalem, and hoped most confidently in the resurrection.

It was a woman's faith that said "If I touch but the hem of His garment I shall be healed." It was a woman's love for her daughter that called forth one of the two miracles wrought upon Gentiles. The other was wrought upon a young girl—restoring her to life. It was a woman's question and she a Samaritan that prompted that sublime statement that has meant so much for the world, "God is a Spirit and they that worship Him must worship Him in spirit and in truth."

It was a woman's grief that touched the Master's heart and led to the raising of the son of the widow of Nain. It was the women who, against the disciples' wish, brought young children to Jesus that He might touch them. Nothing has meant more to the children since than the beautiful words and acts of Jesus at that time. "And He took them up in His arms, put His hands upon them, and blessed them, and said 'Suffer little children to come unto me, and



forbid them not, for of such is the kingdom of heaven.' It was also a woman who in the house of Simon, when the host had neglected his duty to guests, bathed the feet of Jesus with her tears and wiped them with her tresses; anointed them with ointment and covered them with kisses. These incidents are not illustrations of feminine weakness, but examples and evidences of womanly interest, appreciation and sympathy. Jesus did not rebuke them for their show of sympathy but accepted their devotion with gratitude and appreciation.

The artists who have portrayed for us some of the scenes in the life of Christ have shown in all the throngs that followed Him the faces of the friendly women. When the authors of the Gospels tell the story of the feeding of the five thousand and the four thousand they do not attempt to count the women present, but always add "besides women and children."

There are some incidents in the life of Jesus with which the women had nothing to do. There were no women in the Sanhedrin that condemned Jesus to be crucified, and probably none among those who under the lead of Judas went down to the Garden of Gethsemane to accomplish His arrest. They are not reported as among the spies whom the Sadducees and Pharisees sent once and again to entangle Him in His talk. The only person apparently who lifted a voice against the unjust and cruel proceedings of that night when He was betrayed was a woman and she the wife of the Roman Governor. She sent word to Pilate counseling and cautioning him because of many things she had suffered that day in dreams because of Jesus, "Have thou nothing to do with that just man." And then, as the soldiers led Him forth to the place of crucifixion outside the city walls, it was the women, along the way (the *via doloroso*) which "bewailed and lamented Him." But in that awful hour Jesus had a vision of their coming sorrows and sufferings and said to them, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For if they do these things in the green tree what shall be done in the dry?"

When they had crucified Jesus and the crowds were mocking and reviling, what a comfort it must have been to Him to have had the sympathy and companionship of those faithful women! The disciples with the single exception of John, had fled for fear of the Jews, but there stood those

women with His mother who had followed Him from Galilee and ministered to His necessities. They were a tower of strength and comfort in that hour of His extremity as they lingered, and listened, and looked up to Him upon the cross with pity, sympathy and courage. That was no place for men. Only a woman's heart could stand that strain. Only a woman could look on such a scene with sympathy, calmness and encouragement. Nor did they leave their place beside the cross till they had seen the body of Jesus lain in that new tomb in the Garden of Joseph. But what doubts, what disappointments, what sorrows fill their hearts as they return to their homes! With what womanly devotion and delight they prepared those "sweet spices" on the morrow! With what heavy hearts they return to the sepulcher, "when the Sabbath is passed," "very early in the morning, as it began to dawn toward the first day of the week;" and what must have been their surprise to find the stone rolled away and, entering in, not to find the body of Jesus!

Not to the disciples first but to these faithful women did Jesus reveal Himself alive after the resurrection. To them was granted the privilege of first preaching the Gospel of the Resurrection — and that even to the Apostles. There are few more touching scenes in all the Gospel story than that in the Garden when Mary meets Jesus supposing Him to be the gardener.

Many of these noble women are nameless, but their loving deeds will be remembered as long as the Gospel is preached and the human race endures. We have however the names of some of them. Let them be remembered and cherished by all who would appreciate true heroism. There is Mary the Mother of Jesus, and Mary the wife of Cleopas, and Mary Magdalene, whom tradition has branded as an abandoned woman, but "for which there is not a shred of evidence." Then there was Mary and her sister Martha "whom Jesus loved," Joanna the wife of Chuza (Herod's steward) and Susanna.

Worthy women these to be the patterns for all women in all lands and times who learn to love and follow Jesus Christ and minister to Him of their substance. There are no nobler types of courage and consecration, of heroism and humility, of sincerity and simplicity, of sympathy and sacrifice.

Granted neither honor nor office, they were content to serve in such ways as occasion offered. True types these of the



multitudes since and still who in their humble spheres so minister to the Christ that they are worthy sisters of those who in

the times of His greatest need served Him with the perfect sacrifice of a loving heart and a helping hand!

## A Morning with F. W. Boreham

REV. A. RITCHIE LOW

A man whose name is known wherever the English language is spoken; a man whose books have scattered far and wide; a man whose preaching missions have carried him to the far corners of the earth; such a person, it seems to me, is certainly worth hearing. And so, when word came to me that Dr. F. W. Boreham was to preach in a neighboring Canadian village, I made up my mind to go to hear him.

The first book I had ever read of his was "A Bunch of Everlastings" and ever since I have followed his literary trail both in bookland and through the pages of *The Expositor*. Once in a while I would ask myself, I wonder if this fellow can preach as well as he can write? So many times a minister who writes a great deal is disappointing as a preacher. Would our friend Boreham come under this heading?

The morning I heard him he was scheduled to speak at ten-thirty and at ten twenty-five there was a fair sized congregation awaiting his ministry. Promptly on time he took his place on the platform. The worship part of the service was taken care of by the manager of the camp. Dr. Boreham, while reverently participating in the singing and reading of the scriptures, nevertheless seemed to me to be sizing up his congregation which was made up principally of ministers and Christian workers.

First of all I was attracted to the man himself. He is a typical Britisher. In our own country he would easily be detected as an Englishman. I should say he is about five foot seven inches tall and would weigh around one hundred and fifty pounds. Dr. Boreham has rather a prominent nose, a high forehead and a bushy moustache such as is rarely seen among Americans. If you were to meet him walking down your Main Street you would take him to be either a literary man or an artist, there being little of the preacher about him.

Being a minister myself I was naturally very much interested to know his manner

and style of preaching. His text was from Paul's second letter to the Corinthians and while I could follow his sermon it did not seem to me that there was much of a connection between his introduction and what he finally chose as his subject. What he said at the beginning did not help me to understand what was to follow. But what he did say was interesting.

His style of preaching was extemporaneous. He did not use notes. He makes use of the conversational style and seldom raises his voice. His manner is at once compelling, friendly and arresting. When he first got up to preach he said "Good morning everybody" and it was so spontaneous, so captivating one could not refrain from saying to oneself: this man is not only a preacher but also a friend, one who is out to help me. And indeed one has but to listen to F. W. Boreham once to realize that this is exactly what he aims to do both by his written and spoken word; to extend to his fellow pilgrims the helping hand.

Another thing was noticeable. The manner in which he wove into his sermon his illustrations. They were not dragged in, they seemed to fit like a dove-tail joint. And they were gathered from all quarters, from biographies, from novels and from his large contact with men. Said a preacher to me after his sermon that morning: "That man knows how to preach. He sure does. And he certainly must do a great deal of reading." Both are true.

He reads at least one book a week and Mrs. Boreham says he likes nothing better than to get hold of a good thrilling biography and sit up and read after the rest of the family has gone to bed. But how does he find time to do so much writing? Book after book pours forth from the printing press. Men who know of his remarkable ministry gasp in astonishment and inquire: how can these things be? To Dr. Boreham the answer is simple.

He writes an essay each week and has

done so for many years. Indeed if he cared to he could publish much more than he does. And there is one thing that is greatly to his credit, he publishes nothing mediocre. Everything that comes from his pen is up to par. Some men have the knack of writing an unusual book and follow it with another not quite so good which sells for a while on the reputation of the first one. It is not so with Dr. Boreham. He keeps the quality up. Lying on my desk as I write is "A Casket of Cameos" which is as well written and as interesting as the first volume that came from his pen.

After the service I went forward to greet him and we got into conversation regarding the Baptists of Australia. I started to ask him if they had had any doctrinal troubles similar to the ones we have had in our own land. He intimated that they had been spared all that sort of thing. Just as I was preparing to ask him some questions regarding his method of preparing his pulpit work some old ladies who wanted to shake

hands with him intervened. When they went their way I invited him to the hotel for dinner but alas, someone had already done that, and in the afternoon he was booked for an auto ride. So that a further interview was out of the question.

"There is one thing, Dr. Boreham, that you can do and that is autograph one of your books for me. I will buy the book if you will attach your name on the fly-leaf." "A bargain," said he and so I went over to the book counter and secured his latest volume. He took out his pen and wrote across the second page:

"All joys always attend you."

July, 1928.

F. W. Boreham.

The dinner bell rang, the little groups scattered here and there broke up and made their way toward the dining room. I had heard and met Dr. Boreham of the Antipodes, was satisfied and so followed in their train.

## Getting Something for Nothing

ERNEST L. MEHAFFEY, Organ Architect

There is an old adage that one cannot get something for nothing, and it all depends on the viewpoint. Unfortunately there are still individuals and churches that believe they can get much by giving little, with the usual result that instead of receiving much, they give much, too much, for a little.

A case in point is the recent experience of a church in an Ohio city, the name of which will be furnished on request, and from which every point enumerated in these paragraphs can be checked up and proven. This church, in a rapidly growing section of the city, had a very comfortable building, but needed an organ. Funds were raised, with the idea of securing a good used instrument which would serve the purpose for a few years until larger quarters were needed requiring a larger instrument.

In the course of time, there came to the committee appointed an organ tuner, who had recently landed in the city, and being a clever talker, he convinced the committee that he could build them an organ that would be equal to one costing twice as much

for less than \$2000. A local organist who had become acquainted with the tuner indorsed him without reservation, and after more or less discussion, a contract was entered into for the construction of an organ for the church.

The method used to gain the confidence and credence of the committee was a story which is often told to the gullible—that he had an organ just completed for a church in Indiana, but due to certain reasons the church was unable to pay for it and he could not deliver it. This was in May—yet the organ, such as it was, was not built and set up in the church until the late fall.

In the first place, the committee made a grievous error when they entered into a contract without making a thorough investigation regarding the contractor's previous organ building experience, his financial rating, etc. In the second place, the contract was so drawn that the builder was permitted to use any second-hand material which was in condition that could be made like new. Let us see what happened.

This builder, with no money except what



he could obtain in advance or borrow, went to different organ builders in the vicinity and bought parts from old organs. In one place he picked up a bellows that was at least fifty years old, painted it black, and installed it in the organ. He bought entirely new windchests, however, but many of the pipes are second-hand. A flute stop which is in the organ bears a marked resemblance to a similar set of pipes which are missing from another organ in the city where the contractor had worked.

He cut a hole in the wall for a tone opening and installed a set of swell shades. These are hooked up so that they actually work backwards, the depressing of the swell shoe closing the shades instead of opening them. The console is a real work of art. It was built by a cabinet maker who knew little or nothing about organs, and when they attempted to attach the pedals, they found that the pedal board was too wide for the console, so off came three or four of the pedal keys.

In the pipe work, the normal tone of the organ is 8-ft. pitch, yet there isn't anything running down to low "C" in the organ except an Oboe and a Vox Humana. The Pedal Bourdon which is usually 16-ft. pitch is only 4-ft. pitch, a mere difference of two octaves. The Diapason runs only to tenor "C," and is 4-ft. pitch instead of 8-ft. pitch.

The console is absolutely impossible. Only two or three stops work, and the wiring and contacts are of the crudest workmanship. Contacts consist of two wires stuck up in the air, and a few depressions of the keys soon throw these out of line so that there are scores of dead notes all through the organ. As a matter of fact, the organ is not playable, except for one stop, a Vox Humana — and imagine trying to lead congregational singing with the one stop!

Now, for the sad news. The church spent \$2,000.00 for nothing. The organ builder

has decamped to parts unknown, leaving notes that have been indorsed by local people whom he had known, and with other people exceedingly anxious to question him concerning some of the pipes used in the organ. The church has just had an estimate that it will cost about \$1,250.00 to put the organ in condition so that it can be played. By that time they will have spent \$3,250.00 and will even then have a distinctly third-rate proposition, a patch-work job, with the joy of *paying something for nothing*.

There is only one way to go about the purchase of an organ. Go to reliable people, reliable organ builders, and if you desire assistance in the designing of a suitable instrument, you can secure that from reliable individuals, who are interested only in seeing that the instrument is of the highest type of excellence. Beware of the individual or the firm who offer something for nothing. It can't be done.

There are many thoroughly reliable organ builders in the country today. There are also many reliable organ tuners, to whom a job of rebuilding can be entrusted. If your organ is to be rebuilt, insist that the parties doing the work shall purchase their materials from some reliable organ supply house or organ builder. Beware of the one who says he can "make up" the parts — unless he has a suitably equipped plant and factory.

An organ architect can be of assistance in many cases. He can see that the specifications, contracts, etc. are properly drawn, and that the contract is carried out satisfactorily before you pay your good money. No matter how reliable a company may be, mistakes are made, careless workmanship may be done, and the small amount of money necessary to engage such services is worth it. The church having this experience outlined above, would have saved much money had they taken this step. Above all, investigate, investigate, *investigate*.

## MOTHER'S DAY SERMONS

References: Expositor, May, 1923, Page 961 Texts and Themes; May, 1924, Page 1045, Texts, and Themes; May, 1924, Page 1058, Text: 1 Sam. 1:27-28; May, 1924, Page 1063, 2 Kings 4:8; May, 1925, Page 1131, Texts and Themes; May, 1925, Page 1147, Text: John 2:5; May, 1926, Page 995, Texts and Themes; May, 1926, Page 1002, Text: Prov. 1:8.

## MEMORIAL DAY SERMONS

References: Expositor, May, 1923, Page 921, 951, Texts and Themes; May, 1924, Page 1067, Texts and Themes; May, 1925, Page 1136, Texts and Themes; May, 1925, Page 1074, Matt. 16:24, Rev. 14:14; May, 1925, Page 997, Texts and Themes; May, 1925, Page 1006, Text: Micah 7:16.

## EDITORIAL

### Mother's Day

SITTING one night in the soft-lighted, heavily-carpeted room of a metropolitan hotel, the hours swept by with unbelievable rapidity as they ever do when I am visiting with a friend whom time and distance deny me save on widely separated occasions. Leave-taking grew more imminent with each flying moment and more distasteful to contemplate. Finally, at a late hour the moment of breaking off the soul-satisfaction the visit had given in such abundance came, and we stood lingering by the shiny handle of the door. As he helped me into my winter coat, he said, "J. M. there are in store for us probable heavenly joys far beyond our earth-restricted powers to comprehend. Even so I can think of no greater peace nor truer joy that heaven can give me than a continued and uninterrupted fellowship with those whom I love."

It was a pretty thought and my heart has warmed to the memory of it countless times during the years that have flashed by since I heard it from his lips. "I can think of no greater peace, no truer joy that heaven can give than a continued and uninterrupted fellowship with those whom I love."

And now, as her day approaches when I shall wear a tiny bud of white in my coat lapel and possibly envy those men wearing a red, I think again of his words and am grateful for a mother who, having gone on, has made the way more charming, more attractive for me and I too, look, to the joys of "uninterrupted fellowship with them I love."

So many of the daily contacts we now have become commonplace. How prone we are to take blessings and opportunities alike, in a cold, matter-of-fact manner, as though it were to be ever so. Today, in your parish you are having opportunity which tomorrow will deny. Today you are making contacts in your parish work which will be withheld tomorrow.

Even in the celebration of Mothers' Day do we find the thought, oft expressed, oft ignored, yet one to add materially to the joys of the day, which thought centers around that passage ending, "for the night cometh when no man can work."

*QmR*

### Bucket-Swinging Pastors

I SAT today at luncheon, the guest of my dentist, who had just filled my mouth with a strange contraption which is supposed to permit a more complete mastication than missing molars have made possible, but which up to this moment has succeeded only in remaining strange to the feel and greatly handicapping the tongue in that super-normal freedom it has enjoyed for some time. I've heard it said one can become used to almost anything, so my hopes are high. But I digress from the thought in mind.

At the table sat seven dentists, six of whom I had not previously met. An informal roundtable it was, as my host had said of it. Naturally my interest was aroused when they talked shop, for just as a group of ministers will discuss parish problems when together, so these dentists. A salesman had been the rounds, apparently trying to sell some piece of new equipment to be used in the making of casts. He and his labor-saving device were under discussion. From him the subject turned to the making of casts. One young fellow said, "Well, I've never swung the bucket yet. I've used wet tissue ever since my second year at school." Others there were who had swung the bucket and laughingly told of having the bucket slip from their grasp in the swinging.

It was all so much Greek to me. I stood it as long as I could and then asked whether the swinging of the bucket was a slang term or a literal practice in dentistry, it being hard for me to conceive of a modern profession hanging on to so humble a method for any of its modern perfection of work.



The process was then described to me in detail. A mold is made in plaster. Gold is placed on the top of the mold, which is hollowed to retain it. The mold is placed in a bucket and swung that the centrifugal force may pull the molten metal down into the hollow of the mold.

Its a simple thing and from the feel of my mouth, having a "swung" casting in it, a method of a fair degree of efficiency.

There are lots of the older methods of doing any work, which have been superceded, by some newer, up-to-date fandango, which is supposed to be superior, often for no more logical reason than that it is new and an effective *line* by the salesman. Yet the old remains just as effective as it ever was, just as humble, just as simple, and when I see an occasional modern method substituted in church work for the good old bucket-swinging pastor of days that are fast going, I ofttimes wonder, if after all, there may not remain in the old bucket, some of the wholesome attraction of other days which in our haste to be on and away, we overlook in our endless search for the new, the novel, the untried.

JmR

## Forced Landings

WE watched it bank, gracefully, in a huge swung arc, with the pinnacle of the seven-hundred-foot tower, some fifteen hundred feet below, its center. The low-drooping sun for a moment flashed its reflection on the underside of out-reaching metal wings while the three powerful motors carried it off in the direction of our airport and intervening skyscrapers shut out the picture our eye would follow, entranced.

Not five minutes after we saw it the port engine coughed asthmatically and died. With two engines of the three continuing to function such a giant carrier may continue flight-but the second engine suddenly quit and left but one, which, while not sufficient to carry the monster plane indefinitely, served materially to extend the gliding range of the machine. It would have carried the plane in one long glide into open territory where a forced landing, which was imminent, could have been made with little or no jeopardy to the safety of the plane or the dozen or so uneasy passengers it carried. But the third engine stopped in turn and left the giant tri-motored ship to find its way to the ground in an unpowered glide, not a wholly desirable predicament in which to be found, especially when flying over a large city.

Gradually the pilot brought her down from the heights, and picking out the most promising spot within range, he set her down, perfectly on her three points, tore through a fence or two, snapped off a young sappling with a metal cantilever wing, and with the use of his wheel brakes, came to a stand with the nose of his huge craft not a hand-span from the rear wall of a dwelling.

The papers have given glad and full acclaim to the coolness of the young pilot. They have lauded him back into the skies from whence he dropped with his precious load. He, himself, feels that his feat was nothing more than should be expected from any well-trained pilot, a part of a day's work, rather than a spectacular display of rare ability and says that any of the fellows would have done the same thing under the same conditions. He wishes no praise or laudation over that which his usual unincidental flights merit. I am not at all certain that he is not right in his attitude, although my spirit responds with that of the people at large, in his control of self and of plane.

The true hero is the man who does his daily work faithfully, conscientiously, efficiently, who is prepared for the unusual whether it happens or not. In event of the necessity of a forced landing on any job, such a one will bring her down safely, in a three-point landing. The man who does the spectacular and unusual in the church work will get the applause and if he be not camera shy, and few are, his likeness will grace the daily press. But for every one such, there are literal thousands, who would do the same thing, granted similar conditions, who are the true heroes in their safe flying, day after day.

JmR

## Swallowing False Teeth

IT was my fault. There was no excuse for it, whatsoever. After having driven a car, or more correctly several cars, a total of better than 100 thousand miles, it would be no more than reasonable to expect a driver to be able to avoid an occasional crash, with little if any difficulty. Yet I did not and when the two-ton machine I was piloting on our homeward way, the duties of a busy office left behind for a brief period of rest, crashed into the rear end of the little coupe, the one thing that I saw distinctly were two heads, in the car ahead, snapped back as though they were on the end of a long-lashed whip.

There are certain more or less unattractive practices indulged in by travelers of the rubber-tired road, under such circumstances, the like of which is found nowhere else of which I wot. Being found at all, under any circumstances, should suffice and apparently does suffice as a safety-valve for a pent-up and high-pressure vocabulary which usually bursts forth with great vehemence upon such occasions as the one in which I found myself.

When I had stopped my machine and gone back to the coupe I found two men examining the point where contact had been firmly established between the two machines. My saying, "I'm mighty sorry that happened, men, I hope no great damage has been done," might have led to a line of beratement such as is commonly heard. It did not. The smaller of the two said, "No damage that I can see except this one bumper. It's a bit the worse for the wear, but aside from it I see no harm done." I couldn't understand that at all for theirs was a light car and mine heavy, and the shock of contact was considerable. I told them that I was surprised, for I had hit them hard and had seen their two heads snap back under the impact. The larger one laughed and said, "I'll say you hit us hard and its blame fortunate that neither of us had false teeth or we would have swallowed them most certainly."

Some of these days I'll get a little bill sent to me for the repair of their bumper, but they were so quiet, when they could have been so noisy and abusive, that I would gladly care for a larger bill than will be presented. Self control at all times, especially when times are trying, is one of the most admirable things you will ever find in a man. Invariably it points out a man. But there is another idea here as well as that. Shocks and collisions come in the guiding of every parish. Some of them are quite severe. Some less so, yet always they are trying. Fortunate that pastor who has no false teeth of faithlessness, inefficiency, indifference, impropriety, or what not, to swallow when the big shock comes, for his self-respect, his zealously, his faith, will stand and hold him upright after the dust of the scuffle settles and will leave him standing firmly, securely, the object of admiration and confidence among those for whom he is responsible.

*J. M. D.*

## The Bulletin Board

By the grace of God, the strength of the morning and the hope of the day are yours.

Men are what their mothers make them.—*Emerson.*

Bragging often precedes begging.

Be lenient with others; severe with yourself.

Killing time is a good way to end life's aspirations.

Ye shall be known by your fruits; not by your persecutions.

Gold goes in at all gates except heaven's; it must be translated into service to enter there.

The Lord gets many sick-room communications.

It is hard to go down into the valley of humiliation.

What is sin, essentially, but selfishness?—*Rev. Christopher G. Hazard, D.D.*

Large asking and large expectation on our part honor God.—*Stone.*

We can all be heroes in our virtues, in our homes, in our lives.—*James Ellis.*

Love is the best soil in which to plant if you want a good crop.

Thoroughness is the secret of the superiority of men and nations.

If the credulous never went to market, inferior goods would find slim sale.

~ Trees often transplanted bear little fruit.

The rich and the poor are on the same spiritual footing.

Stick to your task until victory is achieved.

Useful occupation is the antidote for sorrow.

Noble lives are the result of noble thoughts.

An unpleasant truth is a safer companion than a pleasant falsehood.

Habit determines conduct and character.

No one else can do the job that God has marked for you.



## Preachers and Preaching

### WORSHIP

In reply to a question, *What needs to be done to give our common worship greater value to all who participate in it?* I would like to say that Protestants have a wholly erroneous conception of church attendance. They speak of the preaching service, of going to church (and not a few imagine they have fulfilled their obligations with a haphazard Sunday School hour), but the reference to worship is rare; and yet this last should be the end of all church attendance. We should eliminate the word "preliminaries" when speaking of song and prayer and Scripture reading. I had a district superintendent say to me once when I was fearful of being late, "Oh, I will get you there on time; the preliminaries will be about over." That's Protestantism. The sermon is it. We preachers are largely to blame for this false viewing of the worship hour. We advertise our subjects in CAPS and urge the public to come and hear.

This is all wrong. We must ourselves be wholly conscious of the presence of God in His house, and bend every word and act toward guiding the people's thought to that presence. Quiet, decorum, consciousness of the God-presence—these should be cultivated until the membership and general public come to understand that, though they are to hear a sermon before the hour closes, they are primarily yielding themselves to an act of worship.

I say we preachers are largely responsible for the false emphasis. We woefully lack the priestly instincts; we make no prayer preparation, and our extemporaneous utterances are not worthy of the name prayer; and when we arise and announce our text, the auditors settle themselves in a manner that too plainly says, "Now we have arrived."

It is all wrong, and not until we go to heroic lengths to shift the emphasis from preaching to worship will the congregation be fed and go forth in strength. Not less of the prophet, but more of the priest.—*E. Robb Zaring, The Christian Advocate.*

\* \* \*

"What needs to be done to give our common worship greater value to all who participate in it?"

Abolish tedium. A bishop of our Church asked once that all preliminaries be omitted to make room for his message. I do not suggest the suppression of "preliminaries," for those are the most important part of the worship of the sanctuary. In some services I have recently attended the organist magnifies his office by spending half the time of the opening service in preludes, interludes, and organ passages, that, together with the proper preliminaries, occupy an hour before the sermon is reached.

Another great drawback to many church services is the turning of the pulpit into a "ballyhoo" platform. Where a bulletin is published, it is absolutely "the superfluity of naughtiness" to make a bulletin board of the pulpit for advertising.

I deprecate the practice of many pastors of dashing from the pulpit to the front doors. I have seen them turn over the benediction to some visi-

tor and then do a breathless marathon to the doors effusively to greet all and sundry. The whole spectacle is a confession of weakness, a derogation of the dignity of the pastor and the sacredness of the time and place.

In more than half a century in the pastorate, I have seen great advance in the reverence and fitness of our church services, and I only point out exceptional instances of trifles that mar perfection, which is no trifle.—*D. R. Elbert, The Christian Advocate.*

### THE LOCOMOTIVE AND THE ART INSTITUTE

I lit upon a Certain City beside a Goodly Lake, and I sojourned in an University Club that looked across a wide expanse of Park and Railway Tracks to the waters of the Lake. And I sat at meat, breaking my fast, eating of Figs, and Corn Flakes and Toast and Coffee and a Doughnut and a Morning Paper and a View of the Lake. And the Lake was Lovely and the Morning Sun was clear. And the trains came and went and gave forth no Smoke. But there arose a Cloud of Black Smoke which Obscured my Vision and Clarified my Mind.

And I said, I have known this City since Before the Fire, and that is a long time. And it still lacketh much of being the Lovely City that it is yet to be, but I have witnessed Great Improvements. And I remember how for many years there was Great Outcry on the part of the friends of Art against the Illinois Central, whose Smoking Locomotives defiled the lake front and were like unto an Hog-pen in the front yard. And I remember how Commissions were appointed and Resolutions were Passed demanding that the Illinois Central electrify its Terminal. And I remember how the Friends of Art cried out that the Paintings and the Statuary in the Art Institute were being Ruined by the Infernal Smoke of the Illinois Central.

And now what is this which I behold, and what is it that I see? The Illinois Central hath electrified its Terminal, and the trains come and go without Smoking Locomotives. But that Dense Cloud of Dirty Smoke which I behold ariseth from the Smokestack of the Art Institute.

And I considered the matter, and I said, How good a thing it is to have a Scapegoat like the Locomotives of the Illinois Central and how sad it is when they reform. For had the Illinois Central continued with its Smoking Locomotives the Art Institute might continue to preach without itself reforming. Wherefore should preachers beware lest they make their preaching so effective as to rebuke themselves.

And I said, I have known more than one Preacher to convert a Sinful Man, and two or three who have converted a Sinful Woman apiece, and they were themselves made sinners in the process. And I share the solicitude of Paul, and commend it to all Preachers and Art Institutes, lest having preached to others I should myself become a castaway.—*Safed the Sage, The Congregationalist.*

# Methods of Church Work

Parish and Pastoral Plans  
Matins and Evening Services

Music for Choir and Organ  
For Your Printed Bulletin

Advertising the Church  
What the Readers Say

MAY, 1929

## SOUVENIR OF MOTHER'S DAY

Rev. Frank F. Walters, pastor of the Christian Church, Blackwell, Oklahoma, presents every child and adult attending Sunday School on Mother's Day with a Souvenir Folder, 2 x 3 inches, printed in color. The following lines appear on the inside of the folder.

### *A Mother's Creed*

I believe in my own husband to the exclusion of all other men upon the same terms of love.

I believe in my own home, its significance, its common task of nurturing, developing and directing the four-fold life of all its occupants.

I believe in my own children, their problems, needs, education, character and possibilities.

I believe in Jesus Christ as my Savior, with power to forgive sin and bring world peace.

I believe in the Church, its Divine origin, its present benefits, and its unfailing future.

I, therefore, believe in my own personal obligations to my husband, our home, our children, our Christ and His Church, and these obligations I will fulfill though all others fail both me and them.

—Frank F. Walters.

## ATTENDANCE INVITATION

Rev. Augustus Steimle, D.D., pastor of the Lutheran Church of the Advent, New York City, had distributed a copy of the *New York Herald-Tribune* to all officers and men of the United States Fleet, anchored in the Hudson on the morning of Mother's Day, with an invitation to attend church services at the Church of the Advent or some other church of their choice.

The invitation is about 7 x 9 inches in size, book stock, well printed. A cut of the chancel of the church appears on the upper half of the invitation; below are the following words: "This copy of the *New York Herald-Tribune* is presented to the officers and men of the United States Fleet with the compliments of The Lutheran Church of the Advent." Rev. Steimle tells us that 7,500 copies of the paper were distributed.

## AUTOMOBILE SUNDAY

Rev. Forest S. Eisenbise, pastor of The Church of the Brethren, Lanark, Illinois, shares with you the outline of a sermon used in observing "Automobile Sunday," and a portion of his letter follows: "I have taken the *Expositor* for 10 years and would not be without it. It is the most helpful to me in my ministry of all the periodicals I subscribe for. The Annual, of which I received a copy, is a very superior work of its kind. I have found it immensely practical and suggestive." The sermon outline is given below.

## Six-Cylinder Christians

### *Introduction*

- A. The Occasion—"Automobile Sunday."
  1. Desire to bring appropriate message.
  2. Statement of subject. Text furnished by automobile.
- B. Naturally expect preacher to furnish the "gas."
  1. Everybody get in, all go along.
  2. Many spiritual lessons to be learned from car.

### *Discussion*

- A. Importance of driver.
  1. Determine direction. Rom. 6:16.
  2. Only one driver at a time. Matt. 6:24. Safety demands this precaution.
  3. Driver must be competent.
    - a. Sane, sensible, sober.
    - b. Know road, or follow reliable information.
    - c. Avoid danger.
  4. But one safe driver for life—Jesus Christ.
    - a. Knows the road. Job 23:10.
    - b. Will bring one safely home. 2 Tim. 1:12.
- B. The Six-Cylinder Christian. The only kind possible under Jesus' control.
  1. Chassis and body.
    - a. Simple lines. Not perhaps uniform, but distinctive.
    - b. Differs radically from worldly makes. Rom. 12:1-2.
  2. Licensed—Baptism. Mark 16:16.
  3. Registered ownership—church membership. Matt. 10:32.
  4. Starter—Faith. Acts 16:31.
  5. Ignition—Will. Absolutely essential. "Who-soever will may come."
  6. Battery. Spark—Holy Spirit. Acts 1:8.
    - a. We frequently need recharging.
    - b. Must be kept up to normal by
  7. The Generator—Service.
    - a. Battery in car charged as car runs.
    - b. Christian's power increased by working steadily.
  8. Fuel or Gasoline—God's Presence. Philip 2:13. Must regularly go to
  9. Filling Station—Church. Heb. 10:25. Keep private supply also—private devotions. Bible study. Prayer.
  10. Motor.
    - a. Bix six. The cylinders. Obedience—to God. Patience—with others. Humility—in opinion. Courage—in face of difficulty. Loyalty—under persecution. Perseverance—in service.
    - b. Every Christian must hit on all six to run smoothly.
  11. Type and Capacity.
    - a. From one to ten. cf. Parables of Pounds and Talents.



- b. Roadster, racer or limousine, same motor and power whether used for load of one passenger or ten. Expected to use one talent or ten with all our might.
12. Windshield—Hope. Rom. 8:24. Excellent vision.
13. Lights—Word of God. Psalms 119:105.
14. Tires.
- Many good brands.
  - Recommend following. Regularity—(sometimes punctured). Purity—(occasionally stone-bruised). Liberality—will rim-cut if under inflated). Cooperation—(guard against blow-outs). These are all excellent if kept in good repair. No Christian life will run well if one or more flat.
15. Repair Kit—Penitence, Confession. 1 John 1:9.
16. Inflation—Joy. (Pretty flat without joy.) John 15:11.
17. Brakes—Temperance and Self-Control.
18. Bumpers of Kindness. Eph. 4:32. Nothing like it to take the shock out of life's jars.
19. Shock-absorbers—Meekness and Forbearance.
20. Chains—Determination and Steadfastness.
21. Lubricant—Love. (Highest grade.) 1 Cor. 13. Well-tempered. Heat-resistant. Flows freely at all temperatures.
22. Carburetor—Prayer.
- Keep properly adjusted.
  - Perfect acting, if one will "Pray without ceasing."
23. Flexibility of Operation. Depends upon consecration.

#### Conclusion

- Give Christ complete control of our lives.
- Keep Christian character in good condition. Worth more than our car.
- Run smoothly along Highway of Holiness.
- Great reception in Our Father's house.

#### COMJOINUS DAY

As a special feature of the *Carry On Campaign*, the pastor of Grace Methodist Episcopal Church, Salt Lake City, announced a day for joining the church and the Sunday School. The name originated for the day would attract attention, and readers may assume that many accessions resulted from the idea.

#### ABSENT MEMBERS

Rev. Ernest H. Shanks, former pastor of First Baptist Church, Salem, Oregon, printed the names and addresses of members absent from the city, asking loyal members to write them and call on them when opportunity offered. This is an effective way of keeping interest in the home church alive.

#### RECEPTION FOR NEW MEMBERS

Rev. Ross Stover, D.D., pastor of *The Friendly Church*, Philadelphia, announces a Reception, or get together, for all members received into the

church fellowship during the preceding twelve months. The invitation calls for the interest, support and attendance of all church members.

- It will be a great "Get-Acquainted Meeting."
- The councilmen and their wives and the presidents of organizations and classes will form the Reception Line.
- A splendid program of Speeches, Music and Recitations will be given in the Sunday School Room.
- Each new member will be given a flower to wear that all other members may recognize them with cordial greetings.

*New Members! All Members! Friends!*  
Don't miss this great social gathering!

#### WHERE THE MONEY GOES

Rev. Fred Smith, Newton, Kansas, says, "Many times have I had occasion as a minister to know how vague is the knowledge of many church members relative to the condition of the finances of the church to which they belong. They know that the money goes into the church treasury, but as to where it goes and when it goes beyond that they are but dimly aware. Ignorance becomes the mother of grumbling. It is the easiest thing in the world for church members, who do not contribute over much of their substance to a church, to be constantly talking about the high cost of church operation."

"This is a form of conversation not to be encouraged. One way to counteract it effectively yet courteously is to present the facts of the case. It may bring unexpected reward. During the past year I followed the following plan with excellent results. In the foyer of the church I placed a large poster, divided into four equal squares, in a position that could be seen by all. In the center of this poster I placed a picture of the church. Our church contributions are absorbed by four agencies: the local church expenses; contributions to the State work of our denomination; contributions to the wider work of our denomination throughout the United States; and contributions to the work of our denomination beyond the borders of our country."

"In each square I placed the amount required for the year for one of these agencies. Then when the treasurer sent in a check for any particular work the fact was noted in the square assigned to that work. With regard to the expenses of the local church, the total expenditure of the church was placed there each month. Thus, at a glance, any friend could look on that sheet and see just how much money had been contributed to the church and where it had been sent and spent."

"Just whether this publicity helped in any definite way with the raising of the amount required to meet the estimated budget this year is hard to tell. This fact I do know, however, that for the first time in the history of this church the full amount of the budget was pledged within less than a week. By that fact the people showed

that they believed that the expenditure of the previous year was justified. They knew where the money had been spent and when it had been spent."

### THE GOLDEN WEDDING

It came to me quite unexpectedly, as things sometimes do. I refer to the call to officiate at a Golden Wedding. Here was a poser. An old couple from an old field had arrived at the fiftieth milestone along life's road, and they wanted to celebrate the occasion in a serious manner. This was an occasion for thanksgiving, and they had done me the honor of coming after me to my new field to perform the "ceremony." But what ceremony should I perform? The book of common worship of my denomination made no provision for a Golden Wedding ceremony, and this was the first call I had had to officiate on such an occasion. I decided to appeal to some of the older men in the ministry who surely must have faced the same problem at some time. But alas for the hope, Golden Weddings are few and far between, and it seems that a man may be a long time in the ministry and never be called on to officiate at one. The net result of my advice-seeking effort was that I came into contact with a man of another denomination who had recently had a call to officiate at a Golden Wedding, but he had made a joke of the whole affair and had conducted a mock ceremony. He frankly admitted that he did not know what he would do if called on to officiate in a serious way on such an occasion, and in so admitting he practically voiced the sentiments of all the men I called on. It became apparent that it was "up to me" and that I would have to create my own Golden Wedding ceremony. This I finally did, and I am wondering if I might help some other man in a similar situation by passing on the "ceremony." I lay no claim to originality in the matter. I merely re-vamped the regular wedding ritual and added a few personal touches.

#### *The Ceremony*

When the company has assembled, and the couple have taken their places, the minister shall say:

Dearly beloved: Marriage is a sacred relation, instituted and sanctified of God, for the welfare and happiness of all mankind. It is the foundation of all human fellowship and society, and should be held in high honor among all men. It is regulated by the commandments of God and blessed by our Lord Jesus Christ. Our Savior has declared that a man shall forsake his father and mother and cleave unto his wife. By His apostles He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble and sorrow; in honesty and industry to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as heirs of the grace of God.

(Then the minister shall continue.)

Forasmuch as these, our brother and sister, having lived together in this holy estate for fifty years, have come hither to renew their covenant with each other, and with God, I call upon you all reverently to join in the spirit of this prayer of thanksgiving.

(Let us pray.)

Almighty and ever blessed God, Whose presence is the happiness of every condition, and whose favor sweetens every relation, we humbly thank Thee for Thy favor, manifest in Thy goodness to these, Thy servants. We thank Thee that Thou hast spared them to see this day, and we pray that even as Thou didst bring them together by Thy providence, Thou wilt now cause Thy blessing to rest upon this renewal of the original covenant, and re-consecration to the holy vows attached thereto. Ratify, in Heaven, we pray, that which we, in Thy name, now do here on earth. Through Jesus Christ our Lord, Amen.

(Here the sons and daughters of the couple shall form themselves in a semi-circle behind the couple, the eldest in the center.)

(The minister shall then address the man thus)

"Do you ———, in the presence of God and these witnesses, solemnly renew the holy vows of your marriage covenant?"

(Answer: "I do.")

(The minister shall address the woman thus)

"Do you ———, in the presence of God and these witnesses, solemnly renew the holy vows of your marriage covenant?"

(Answer: "I do.")

(Here the eldest daughter shall take the right hand of the woman and shall place it in the right hand of the minister, who shall place it in the right hand of the man. The man shall then repeat, after the minister:)

"I, ———, (Using his first name) do now, in the presence of God, and these witnesses, solemnly renew, the holy vows, of our marriage covenant."

(They unclasp hands and the eldest son takes the right hand of the man, and places it in the right hand of the minister, who places it in the right hand of the woman. The woman shall then repeat, after the minister:)

"I, ——— (Using her first name) do now, in the presence of God, and these witnesses, solemnly renew, the holy vows, of our marriage covenant."

(If there is a ring it shall here be given to the minister, who shall return it to the man, who shall place it on the fourth finger of the woman's left hand, repeating, after the minister:)

"This ring I give thee, in token and pledge, of the renewal of the holy vows, of our marriage covenant, and of our constant faith, and abiding love."

(The couple shall then join hands, and the eldest member of their family shall place his (or her) right hand upon their joined hands. The other members of the family shall join hands in semi-circle behind the couple, and the minister shall pronounce the benediction.)

"The Lord bless you and keep you, and be gracious unto you. The Lord lift up His counte-



nance upon you, and give you peace; both now and in the life everlasting. Amen."—*Rev. B. Higgins.*

### STUDIES IN THE EPISTLE OF JAMES

1. The Discipline of Adversity. Jas. 1:1-12.
2. A Convincing Religion. Jas. 1:21-27.
3. The Democracy of the Kingdom. Jas. 2:1-9.
4. Faith Without Works. Jas. 2:14-26.
5. The Slandorous Tongue. Jas. 3:1-11.

## For Your Printed Bulletin

### A MODEL CHURCH

1. A church is a model church if it has model members. It should be a growing church, many people believing in the Lord Jesus Christ and uniting with the church.

2. It should be a studying church. Members should know the Scriptures and the will of God.

3. It should be a distinctive church. There is something about Christians, even in their everyday life, which makes them distinct and different from other people. Therefore, the members of a model church should live so that people know they are Christians.

4. It should be a stewardship church. The people should be willing to give money freely to carry out the will of God. The church should not have to have rummage sales or send out people to beg for money for this purpose.

5. It should be a praying church. To carry on God's work successfully a church should be guided by God through prayer.

6. A model church should be a missionary church. The church should carry out God's commands by either sending out missionaries or help to support those sent out by others.—*Geneva Smith.*

(The author of this interesting paper is thirteen years old. The paper was written last summer in the Daily Vacation Bible School in the First Baptist Church of Chickasha, Oklahoma.)

### HOW HE CAME TO SUCCEED

Because he never watched the clock.

Because he always kept his promises.

Because he always believed in himself.

Because he never shrank from extra work.

Because he always concentrated on his work.

Because he never made the lame excuse, "I forgot."

Because he always kept himself ready for the next step.

Because he always was ready to work on his own judgment.

Because he always learned something from his blunders.

Because he always kept himself away from grumbling.

Because he always observed punctuality in his undertakings.

Because he always tried to know the how and why of things.

6. Symptoms of the Unregenerate Heart. Jas. 4:1-5.

7. The Prayer of Faith. Jas. 5:13-18.

Three books which I found most worthwhile in preparing the series of mid-week messages on the Epistle of James are: The Expositor's Bible; The Speaker's Bible, James Hastings; The Christianity of the Epistles, Arthur W. Robinson.—*Rev. J. G. Akin, D.D. Pastor Broadway Methodist Church, Louisville, Ky.*

Because he always wanted and tried to be the best in his line.

Because he always thought that there were yet many things he had to learn.—*Selected.*

### IT TAKES GRACE, GRIT AND GREENBACKS

to run a church and thus carry on the Kingdom of God. No one of these three essentials can be omitted and the work left to the other two. Any fruitful, successful church must have a proper mingling of these three elements. It takes Grit to support Grace; and Grace to leaven Grit and Greenbacks; and Greenbacks to maintain the ministry of Grace and to back up Grit.—*Lutheran Messenger.*

### SUPERLATIVE WORDS

The greatest word is God.

The deepest word is Soul.

The longest word is Eternity.

The swiftest word is Time.

The nearest word is Now.

The darkest word is Sin.

The meanest word is Hypocrisy.

The broadest word is Truth.

The strongest word is Right.

The tenderest word is Love.

The sweetest word is Home.

The dearest word is Mother.—*Exchange.*

Persuasive advertising designed to attract people to church attendance in a comfortable way has been used of late by taxi cab companies in the daily newspapers. One such advertisement pictures a family group leaving a cab to enter a church. The display heading reads: "Go to Church This Sunday." The ad continues: "Five passengers can ride three miles to church for twenty cents each. Just call Locust 3200 and in a few minutes a cab will be at your door."—*Walter Irving Clarke, Publicity Manager, Presbyterian Church.*

### EASY PUBLICITY

The reason why some men are always destructive in their methods is because it takes less ability to become conspicuous along the line of destruction than it does along the line of construction. The wild boar can get into a flower garden, root up and destroy in one night what it could not produce in a century. The stupid idiot can strike a match and touch it to a great cathedral, which took the brains and brawn of the nation a decade to build,

and destroy it in a few hours. The destructive man is usually following the course of least resistance and quickest results—cheap notoriety.—*Wm. D. Nowlin.*

#### HENRY FORD SAID

"Money is counterfeit wealth" and that the real wealth of humanity's store is found in friends, happy memories, genuine service rendered, the times when one's best self ruled supreme, vision hours, and always that wonderful hour when one's own heart said he or she might well deserve the name "Faithful." As we look around the world we might well ask if we were buying something imperishable at the Store of Life would we spend the form of exchange for such things as wealth, pleasure, license and wastefulness?

## Matins and Vesper Services

#### IN MEMORY OF MOTHER

The month of May lends itself to many exercises of special interest. The two great days we shall remember in the church are: Mother's Day and Memorial Day. Every year there is a growing interest in these special occasions. More Sunday Schools and churches will commemorate these special days than ever before. We shall desire a program worthy of the occasion. May it not only be a month of memorials and of the memories of mother, it should be a month of music—May festivals, if you please. Special programs are of little use except we shall catch the joy of them.

One of the main things in the building of a program is not to see how many things we can crowd into it, but oftentimes the problem is, how much can we afford to keep out? An extended, overcrowded, evening program often defeats its own purpose. If we are wise we shall remember the topic and keep out all extraneous matter, everything that does not bear upon the subject, for what does not add to the main theme surely detracts from the program.

To head up our program we generally call to our aid some definite department of the church. With many churches the responsibility of a Mother's Day program almost invariably falls to the young people. A Missionary Society may wish to put on a Mothers' and Daughters' Banquet.

The name of Miss Anna Jarvis will long be remembered as the founder of Mother's Day. Philadelphia may well be proud of her honored daughter. I am sure Miss Jarvis would not have us set aside the day in memory only and then forget all about it tomorrow. Like so many days in the Christian calendar we celebrate Mother's Day that we may more dearly love mother all the year round. The carnation is but a symbol of an enduring fragrance. Was it not Coleridge that said: "A Mother Is a Mother Still the Holiest Thing Alive."

Kate Douglas Wiggin tells us in one of her beautiful stories: "Most of all the other beautiful

#### OBSERVATION

Mother (returning home from church): "The sermon was pretty poor this morning."

Child (who saw what mother put in the collection plate): "But mother, what can you expect now-a-days for a nickel?"

#### A MOTHER'S COUNSEL

John Wesley's mother once wrote to him, "Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over your mind, that thing to you is sin."

things in life come by two and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers, sisters, aunts, cousins, but only one mother in all the wide world."

How often have we gone to our churches and noted the memorial windows; and not infrequently we see something like this: "To a Sainted Mother." Holiness become motherhood. She is not only the progenitor of the race, she is the redeemer of the race.

"Oh Mother when I think of thee  
'Tis but a step to Calvary,  
Thy gentle hand upon my brow,  
Is leading me to Jesus now."

There is an Hebrew proverb which says: "God could not be everywhere so he made Mothers." Some will have the high privilege of being with Mother on Mother's Day, sitting at her table and filling their places in all the domestic drama of the day. Play your part well. Tell her that you love her, she may not be with you a year hence. Others will be separated by space measured in many miles, you will send a letter or a little gift; but there are many whose mothers have passed beyond the veil. We would not say they are distant, for at times they seem to be nearer than formerly, but we do not see them except in the lovelier forms of the spirit. Her sweet influence is like the morning and evening dews, or the gentle rain upon the mown grass, blessing our lives daily.

Make your service devotional. Mother's Day affords an unusual evangelistic appeal. A Mother's prayer, her kindly counsels have often been the means by which we found our places, not only in the world, but in the Church of Christ. Richard Jones says:

"Somebody's heart is filled with joy,  
To meet a penitent erring boy,  
To know her prayers were not in vain,  
To welcome home her boy again,  
In spite of every sin and stain;  
That somebody is *Mother*."



The best program is generally the program which is built to meet local conditions. To stimulate interest, let the Young People's Society, or Sunday School offer a prize of a Bible for the best letter of tribute to "Mother." This can be read in connection with Sunday evening special service.

Organ Prelude

Processional:

"O mother dear Jerusalem"

Hymn: 'Tis Mother's Day (From The Excelsior Hymnal)

Invocation

Lord's Prayer—Choral Response

Anthem: "Still, Still With Thee"—By Heyser

Scripture

Solo—Selected

A Prayer for All Mothers

Quartette

Offertory—Announcements

"A Tribute to Mothers"

Hymn—"God of Our Mothers" (Excelsior Hymnal)

Address: The Mothers Gone Before.

Hymn: Home Sweet Home.

Benediction

In addition to the above service some may prefer to celebrate Mother's Day with a banquet for which we shall be looking for some fitting toasts (usually it is Father and Son in February and Mother and Daughter in May and we are

thinking of banquets). Your orchestra will furnish the music, and the Sunday School will boost the banquet. The following will be suggestive as toasts and as topics for addresses:

When Mother Was a Girl  
The High Mission of Motherhood  
Our Debt to Motherhood  
Our Mothers—An Appreciation  
Just Like a Mother  
Love Realized  
A Mother's Memory  
How Much Do I Owe Mother?

#### Program

Orchestra

Invocation

Banquet

Orchestra

Familiar Melodies—"General Sing"

How Much Do I Owe Mother? By a Daughter

When I Was a Girl. By a Mother

Solo: Selected

Address: Mothers and the Ministry. By a Pastor

America

Benediction

The end and aim of all these services is to make Mother's sunset golden and beautiful, to keep the roses blooming in the garden of her memory that she may get a glimpse of heaven before she goes hence.—*Rev. Lewis Keast.*

## A Memorial Service

In recent years, since the Great World War, Memorial Day has come with added meaning. While formerly it was of national importance only, today it bears an international meaning. We have lost our tens of thousands, over there they have lost their millions! Having fought for the same cause, having fallen on the same field, one cannot separate these dear devoted dead. The international spirit makes the day still more worthy of remembrance, and nothing will add quite so much to the cause of World Peace and universal brotherhood as the cultivation of this spirit.

Each year that noble army of Civil War veterans grows less until their number is exceedingly small, but our great army of World War veterans adds immensely to the heroic. To those who are yet with us, and to that vast army that will not pass this way again, high tribute is due.

Every Memorial Day brings to our memories a vivid picture of the thousands of vacant chairs and the homes that have been left saddened and desolate. One can not think of it without being profoundly impressed with the cost which is told in the terrible sacrifice. But we believe that "these honored dead" have not died in vain. Those were significant words which were uttered by our President, Mr. Hoover, in his inaugural address at Washington on the fourth of March:

"It would be a shameful confession of our unworthiness if it should develop that we have abandoned the hope for which all these men died."

The President is here thinking of the possi-

bilities of permanent and perpetual World Peace. This is the peace for which we pray. "Lest we forget" shall we not recall again that little phrase which was so frequently upon our lips during the days of the war: "*It Is to End War.*" For this these brave men fought and died. I can not refrain from quoting that little couplet found in Laurence Benyon's poem:

"At the going down of the sun, and in the morning,

We will remember them."

It would be impossible to think of all the lessons that this great Memorial Day brings to us. We might think of the soldier's loyal service and unselfish sacrifice, but our debt to the dead is past finding out. The supreme lesson of this day is not temporal, but spiritual. God not only breathes in the fragrance of the flowers we lay upon their graves, but in every act of devotion in every service of love.

The biography of Abraham Lincoln reveals this touching incident: When the Civil War was at its height the President, despite the pressure of his many duties, took occasion to visit the wounded in the hospitals. In the fading light of the evening he came to the bed of a boy who was not far from the end of life's little journey. As he came near the bed of the boy who was going down the Valley, he said: "Is there anything I can do for you?" The boy did not recognize his visitor, but there was something in his voice that led the boy to make a request, "Will you write a letter to my

mother, Sir?" Mr. Lincoln consented. With considerable difficulty the President took down the broken words of the dying soldier. When the letter was finished, with great difficulty the young man sat up to sign it. "Please write your name too," he said, "I would like her to know how kind you have been." Mr. Lincoln signed the letter, and thinking it would please the soldier, he showed it to him. What? Are you really the President? I wouldn't have asked you if I had known it." The President reassured the boy, then asked, "Now is there anything else I can do—anything at all?" "Oh sir, I know I cannot last long. If you would see me through." The President placed his arms around the boy's shoulders to ease his pain. Ten o'clock came—eleven o'clock—twelve o'clock; and still the man to whom time meant so much sat on. He could not resist the plea: "Oh sir, if you would see me through."

### A Mother's Day Service

(This is the way we worked out one Mother's Day Service. It is not entirely original for I used suggestions made in other similar programs but adapted them to fit our situation.)

*Scene 1.* A mother, about 70, comes on the stage and walks slowly across to a rocking chair on the other side. She sits down and seems to be meditating during the song:

"The Hour of Memory." Soprano Solo  
(Music by Dvork; Words by Callahan)

"The Humoresque"

Mother closes her eyes and goes to sleep and the following scenes show her dreams.

*Scene 2.* A young mother with babe in her arms enters and sits down in a small rocker. She plays with the baby during the reading:

"The Baby." George MacDonald

At the end of the reading, the mother begins to rock the baby to sleep and continues rocking during the song:

"Sweet and Low." Soprano and Alto Duet

*Scene 3.* Mother and father, about 35, and boy about 8, enter and all sit down, the boy on the father's lap. The mother reads or tells a short Bible story, and then they all kneel while the father prays; then the boy says his prayer, after which they rise and go out.

*Scene 4.* Mother, about 40, enters, hesitates a moment, and then kneels down by a chair to pray, remaining there for the song:

"My Mother." Soprano-alto duet and choir and Boy, about 13, enters, sees his mother in prayer and stops by the door. He stays there until the song is ended and then exits before his mother notices him. Mother rises, exits.

*Scene 5.* Young man, about 18, enters carrying suit case, preceded by his mother, about 40. They stop in the middle of the stage and the boy sets

With break of morn the spirit of the young soldier passed into the land where the sun never sets to rest forever in the arms of the Eternal. Mr. Lincoln had "seen him through."

The following are suggestive as Readings for Memorial Day service:

"Our Service Flag," by William Herschell.

"Decoration Day," William Wadsworth Longfellow.

"In Flanders Field," John McCrae.

"The Flag Goes By," Henry H. Bennett.

"Your Flag and My Flag," Wilbur D. Nesbit.

At this service we should sing the great hymns. Among the old hymns the most favored was: "O God Our Help in Ages Past." As a solo nothing can be more appropriate than: "*These Are They*," taken from the cantata entitled: "The Holy City," by Gaul.—*Rev. Lewis Keast.*

his suit case down and takes his mother's hands and the choir begins to sing:

"God Be With You Until We Meet Again"

At the end of the first verse, the son picks up the suit case and walks towards the door with one arm around his mother. They stop there at the door and remain in that position during the second verse. At the end of the second verse, the son exits. The mother remains at the door during the third verse and then goes back to the middle of the stage and stands or sits by the table during the reading and song:

"The Bravest Battle." Joaquin Miller

"Absent." Contralto Solo

Music by J. W. Metcalf; Words by C. Y. Glen  
Mother exits at end of song.

*Scene 6.* Young man, about 22, enters and sits on edge of table in a rather careless, though meditative, mood during song:

"Mother's Prayers Have Followed Me"

Exits at end of song.

*Scene 7.* Mother, about 55, older and grayer, enters and sits down in chair. Man, about 30, enters and stands by her chair during song:

"O Little Mother of Mine"

Words, W. H. Bown. Music, H. T. Burleigh  
Both exit at end of song.

*Scene 8.* Mother in rocking-chair awakes when a man, about 45, comes in and walks over and gently shakes the chair. He stands behind her chair during song:

"That Wonderful Mother of Mine." Tenor Solo

Words by Hager; Music by W. Goodwin

At end of solo, they rise and walk to door, remaining there for song:

"Shall We Gather at the River." Choir

Both exit at end of song.—*Rev. DeWitt Ellinwood.*

### Music for Choir and Organ for May

Anthems

Sanctus—Gounod.

In Thee, O Lord, Have I Put My Trust—  
Berthold Tours.

They Have Taken Away My Lord—*Stainer.*

O Blessed Are They That Love Thee—*Russell King Miller.*

Now, The God of Hope—*Nevin.*



The Radiant Morn Hath Passed Away—*Woodward*.  
 It Is a Good Thing to Give Thanks Unto the Lord—*Stewart*.  
 Seek Ye the Lord—*Roberts*.  
*Prelude*  
 Sunshine and Shadow—*Gale*.  
 To Spring—*Grieg-Gaul*.  
 Te Duem in G—*Calkin*.  
 Jubilate—*Woodward*.  
 At Twilight—*Stebbins*.  
 Magnificat in B Flat—*Stanford*.  
 At Evening—*Williams*.  
 Song Without Words—*Mendelssohn*.  
*Postlude*  
 Toccata in D Minor—*Nevin*.  
 Grand Choeur—*Harris*.

Allegretto Pastorale—*Higgs*.  
 Triumphal March—*Verdi*.  
 Allegro Ma Non Troppo (First Sonata)—*Borowski*.  
 Grand Choeur in C—*Salome*.  
 Andante—*Rimbault*.  
 Triumphal March—*Aida—Verdi*.  
*Offertory*  
 The Lord Is My Shepherd—*Lyons*.  
 The Publican—*Van de Water*.  
 Who Shall Ascend Into the Hill of the Lord—*Buck*.  
 When I Consider the Heavens—*Harker*.  
 The Swan—*St. Saens*.  
 Song Without Words—*Englemann*.  
 In Heavenly Love Abiding—*Speaks*.  
 Nocturne—*Chopin*.

## Advertising the Church

The Rev. Mr. Smith was apologetic. "There is something I wanted to ask you about," he began. "I wouldn't mention it myself, but the board of deacons brought it up last night—" I knew from experience what was coming. "You want to know why you don't break into the headlines as often as the other churches," I prompted.

"Well, not exactly that—" But that was it. And I explained to him that the church page of most newspapers is, like every other section, edited with regard to news, so that the newsiest stories get the most space and the biggest headlines, and the routine announcements are tucked in at the bottom of the page.

A reasonable amount of publicity is needed by every church to such an extent that theological colleges might well include a course in journalism in their curricula.

But failing journalistic training, a minister has only to consider the needs of his local newspapers, their policies, and their customs to obtain for his church the publicity that is its due.

Most papers make small provision for the gathering of church news—there are a few outstanding exceptions, of course—but nearly all are glad to have it brought to their attention, especially when it is submitted in usable form.

First of all, the minister who is to be his church's publicity secretary should consider the general situation. In most large cities, very little routine church news is published. In small towns, the papers will usually publish church news, even if it is not written in news style. But in the medium sized towns and small cities, the minister has an opportunity to have his news and views published only when he submits what the paper wants, and how the papers want it.

The first rule is, "Give the papers what they want." Your local papers may print a Saturday or Sunday section of church announcements, or a Monday section summarizing sermons, or may treat church events on a straight news basis. The news you submit to them should take their sections into account.

The unusual makes for news. There isn't much news value in the announcement that the pastor is going to preach on the power of prayer. But there is some news if some one other than the pastor is to occupy the pulpit. The news value will be more if it is some one of great importance. But whoever it is, give the paper some information about him. Don't merely write, "The Rev. John Brown will preach Sunday." Say rather, "The Rev. John Brown, pastor of the New York City First Methodist Church and for two years president of the Anti-Saloon League of that city, will preach at the local Methodist church Sunday. The Rev. Mr. Brown, who was a classmate at Blank Theological Seminary of the Rev. David Jones, local pastor, is spending a week in this city."

There is also news in the sermon topic; so announce it whenever you can. The papers will be interested when you preach on a topic of public concern, and even if they do not make it a practice of publishing sermon summaries, they may want summaries of sermons of wide interest. Ask them about it, anyway.

Two *don'ts* here:

First, *don't*, unless the occasion is of unusual importance, expect a paper to send a reporter to the service. Furnish the paper with the facts you think they can use and with a copy of the sermon or an extract from it—whichever it prefers.

Second, *don't* ask that your sermon be printed in full.

The chief reason for the refusal of these two requests—and they are requests that come to newspapers far oftener than the general public would realize—is that if they are granted once, every other church will expect the same treatment, and the newspapers would have neither reporters enough to handle the work nor space enough to print the material.

Other items of church activity may be acceptable to your paper depending on circumstances—Sunday School entertainments, guild meetings, resolutions passed by the men's clubs, talks given before Wednesday night meetings, a multitude of other things that arise from time to time.

The wise minister will also offer to papers which cooperate with him in his work various items that are perhaps out of the realm of direct church publicity. While he cannot, of course, reveal what comes to him in confidence, he can frequently give a "tip" to a paper which has been generous to him with its space.

Ministers frequently know first of important births, marriages, and deaths, news of which will eventually reach the papers through regular channels, and, remembering that even the time between editions sometimes counts a great deal in the newspaper world, can put the paper on the trail of a story a few hours before they and their competitors would ordinarily know about it.

Many ministers hesitate to "give out" a story of this kind. They cannot do it indiscriminately, of course, and no reputable newspaper would expect them to. But a friendly reporter does expect an occasional news "tip" to be intermingled with publicity stories.

Another type of news which a minister can frequently bring to the attention of a newspaper is action of local church organizations or of state and national bodies. Especially when the latter has local application, the papers appreciate knowing of it.

For numerous reasons, a minister who can prepare his own story rather than giving the facts to a reporter to write finds his relations with a newspaper more agreeable. But his copy must be true newspaper "stories"—not any of the miscellaneous material that might be characterized as writeups, editorials, or advertisements.

The fault that a newspaper can most often find in an article written by a minister is that it is "editorial" in form. Unlike a sermon, a news story must be impersonal. It must contain facts, not opinions.

Some of the elementary rules to be followed in preparing newspaper copy follow:

Typewrite your story double space, if possible, and use only one side of the paper.

Don't submit carbon copies to various newspapers unless you inform them you are doing so.

Find out when the "deadline" is. If for a week-end section, it is Thursday night, you will win everlasting appreciation if you can sometimes turn your material in on Wednesday. At any rate, don't always be a contributor to the last-minute rush.

Answer the questions, Who, What, Where, When, How and Why?

Tell all the essential facts in the first paragraph. The last paragraphs may have to be dropped to make the type fit the space allotted for the story.

Be brief, space is valuable.

Don't forget that most papers insist on having first names or two initials with every name.

Leave out such expressions as "We are gratified to announce," or "All true Christians will rejoice with us that."

Avoid unconscious comparisons with other churches and faiths, and references to anything likely to stir up religious controversies.

Don't write a headline for your story. A "head" must be carefully counted out to fit a given space, and only one familiar with a given paper's type and the competitive news value of stories to fit on a certain page can write it. If it does not quite suit you, remember that it is difficult, often impossible, to work such words as "Congregational," "Methodist" or "Presbyterian" into headlines that allow 10 or 15 letters, no more, no less, in a line.—Gwenfredd E. Allen, *Church Page Editor, Honolulu Star-Bulletin.*

## What the Readers Say

Dear Mr. Ramsey:

I think the *Expositor* is excellent. I find it very helpful and suggestive. Your editorials are a mighty fine piece of work. I am enjoying the fine articles of Dr. Arthur Phelps on Public Speaking. I was delighted with the letters you printed from successful pastors and publicity men; they help us greatly in our work. You know what a busy, active pastor, who wants to "deliver the goods," needs. I enclose my subscription for another year. Thanks for your good magazine. Sincerely yours, Albert E. Beaumont, Marlboro, Mass., *Congregational.*

Dear Sirs:

Enclosed find a check for three dollars for a year's renewal of my subscription.

At the same time allow me to tender my congratulations upon the fine publication that comes from your press from month to month. It indeed is a most welcome visitor, seems to improve with each coming, and one can never seem to exhaust the supply of help and inspiration that each number carries.

In the light of all that, the first paragraph of this letter is self-explanatory. Yours truly, Raymond L. Morris, *Madera Methodist Episcopal Church.*

The Expositor:

Some time ago I wrote you asking if you knew of anyone who had a printing outfit to sell and you named Rev. C. S. Hunsinger. I have just closed a deal with him and the outfit has been used getting out my Bulletin for last Sunday. I am thanking you for the real service you did me and the kindness extended to Mr. Hunsinger. You lost an ad trying to go out of your way to serve your advertisers and one seeking a favor. Thanks. I get the *Expositor* plus Service and my *Expositor* will not expire again. Fraternally yours, G. A. Tyler, *Ticonic, Iowa.*

Dear Mr. Ramsey:

I must add a word of appreciation for the excellent paper you publish. Although I am young in the work and years, I have already noted the value of the *Expositor* in comparison with other religious



journals. I have thoroughly enjoyed and profited by it. Your editorials are truly great. Many times they strike a vital point that gives me a boost for days. May your pen continue its helpful ministry.

The sermons are also very helpful. "Higher Than I" made a lasting impression. The talks from a preacher to his son reassure us in our endeavors for Christ.

It is needless to recite further. It's all good, and helpful, and true to the Master and His message.

Perhaps you have received word from Wheaton College telling of its growth and success. The new president, Dr. Busenell, has been doing Trojan work, and it thrills me to read of our dear Alma Mater ranking high among those upholding the faith, and providing a sound education for His messengers. The additional wing to "Blanchard Hall," formerly the main building, must make it more attractive and useful. There are bright days ahead for Wheaton, I feel. I sometimes wish it might be possible for me to enjoy its privileges again.

I enclose a money order for \$3.25, for the *Expositor* and the Annual for 1929.

May 1929 be a banner year for "our" minister's trade journal. Sincerely yours, in His service,  
Harold N. Tollefson.

My Dear Sir and Brother:

It gives me great pleasure at the close of this year to again renew my subscription to the *Expositor*.

I am getting this periodical for about fifteen years and as every year I feel I must cut expenses—I will have to do with less periodicals, I never once thought of stopping this fine work of yours. It is such a great help to me—in more ways than I can here express. It cheers, comforts, helps me and

my people, mentally, socially, and above all spiritually. Do you think I want to do without this friend? No! No!

You have entered upon a great work—I had fallen in love with F. M. Barton and I thought when he died, all was over with—and the suggestion came to me to cancel my *Expositor*, as I thought now it would not be so good. But since the new editor has taken hold of it, I declare, it is getting better. Don't say *thank you*, forget it. In a letter you have sent me, you advertise the "Minister's Annual" for 1929. This is a new work to me. Therefore inclosed find cheque for \$3.25 for my renewal of the *Expositor* and the Minister's Annual for Year 1929. With best wishes of the season I beg to remain, Yours in the Master's work, Rev. William Wieand, Lebanon Pa.

Gentlemen:

Please renew my subscription to your splendid magazine. I have lost track of the expiration date so will trust you to now extend my period of enjoyment by twelve months. I look forward eagerly to the arrival of your annual for, from its description, it appears to be even finer than other Manuals which I have thoroughly enjoyed and found extremely useful in my ministry. Now for a word of commendation for your great magazine, the *Expositor*. I find it particularly helpful in planning church programs and emphasis month by month for it always arrives far enough ahead for that; I delight in the Boreham articles as who does not? All your articles are timely and cover a wide range. Once in a while one proves an irritant to me but even that is helpful as I find that all advances in my thinking come from a frank survey of our areas of difference in opinion and belief. All success to you in the New Year. Cordially and sincerely, George C. L. Cooley, Pastor Kensington Congregational Church, Philadelphia, Pa.

## Gold-Mining in the Scriptures

### *The Expositor's "Expositions"*

REV. R. C. HALLOCK, D.D.

#### VIEWES AND VISIONS AS TO THE COMING OF CHRIST

*Eksehgagen de autous heohs pros Behthanian, kai eparas tas cheiras autou eulogeheis autous. Kai egeneto en toh eulogein auton autous (in the act, Him to bless them) diesteh ap' autohn kai anepheireto eis ton ouranon. (Luke 24:50-51.) Kai tauta eipohn, blepontohn autohn (genetive absolute, they beholding), epehrtheh kai nepheleh kupelaben auton tohn ophthalmohn autohn. . . . Kai idou andres duo paristehkeisan autois en esthehsesi leukais, hoi kai eipen . . . Houtos ho Iehsous ho analehmphtheis aph' humohn eis ton ouranon, houtohs eleusetai hon tropon etheasathe poreuomen eis ton ouranon. (Acts 1:9; 2:6.)*

From the heights of Bethany the blessed Lord Christ ascended through a radiant cloud, to His seat "at the right hand of God." But as answer to their eager upward gaze, questioning the misty

sky into which their Lord had disappeared, two angels were revealed close by the Apostles, and brought them promise of the ascended Christ's glorious Return, His impending Parousia. But, When? When should that blessed event take place? The angels knew not; could not reveal a secret which "the Father had put in His own power." The disciples returned to Jerusalem, went forth (after Pentecost) to herald His Coming; yet ever marvelled concerning, when that Parousia should be? Today, after nineteen centuries, we still marvel: When will He come? The Church finds two Scriptural answers; holds two contrasted views. Each of these has been held, at different periods, by overwhelming majority of Bible scholars, both exegetes and dogmaticians; each has strong Scriptural basis; each seems profoundly spiritual; each is majestic in the vastness of its vision. Which one is true?

Well, Exegesis is not argumentation, but exposition; not polemics, but exposition. Let us study our Greek N. T., basis and buttress of both these beliefs as to the Coming of Christ.

### 1. Chiliasm: The Conviction of Immediateness.

Maranatha, The Lord is at hand! At any moment that dread trumpet may sound; the skies roll back; the awful glory of the coming Judge light up the sky. *Kai humeis, gineshe heloimoi, hoti heh hokra ou dokeite ho Huios tou Antropou erchetai*, And You—you be ready! For in what hour you least think the Son of Man comes. *Ouk oidate tehn hehmeran, oude tehn hohran*, You know not the day, nor the hour. *Hekhsei de hehmera Kurion*, Come it will, though, that day of the Lord, *kleptehs*, as a thief (unawares), *en heh hoi ouranoi hroizehdon pareleusontai*, in which the heavens with great noise shall pass, *stoicheia de kausoumena lutehsetai*, the elements being burnt up will be dissolved, *kai geh kai ta en outeh erga heurethsetai*, and both the earth and its works shall be consumed. *Kai tote opsontai ton Huion tou Anthropon erchomenon en nepheleh meta dunameohs kai doksehs pollehs*, And then shall they see the Son of Man coming in a cloud with power and glory infinite.

Here we have a few of the Greek texts on which is based the solemn message of the cataclysmic Immediateness of Christ's Second Coming. But men do not accept such Bible words at their face value: though no man can affirm positively that these words of Scripture may not be true in their most literal sense. If there were in all the Church of God ten preachers of first grade, who believed profoundly, preached mightily, these words of God, a wave of flame would sweep around the world. What supernal sermons theirs would be! And all the mighty everts of these pregnant days in which we live would be summoned, living witnesses corroborative of old Bible prophecies.

"The world is very evil;  
The times are waxing late:  
Be sober and keep vigil,  
The Judge is at the gate!"

Hardly a more thrilling and eloquent sermon theme can be imagined, than that of the immediate coming of Christ the Judge. And the text, or texts, for such sermons endure the strictest scholarly investigation; their theme is solidly Biblical. Yet such sermons are not preached. Why? Partly because the spirit of our times is wholly out of sympathy with cataclysmic eschatology; partly because, to many thoughtful preachers, there seems to be a yet grander and more satisfying interpretation of the Bible's teaching.

### 2. Development: "One Far Off Divine Event."

*Eperohetehs de hupo tohn Pharisaion pote erchetai heh basileia tou Theou*, And asked by the Pharisees when cometh the kingdom of God, *apekritheh autois kai eipen*, He replied to them and said, *Ouk (emphatic!) erchetai heh basileia tou Theou meta parethrheseohs*, Absolutely not, cometh the kingdom of God visibly ("with observation"), *oude erousin, Idou Hohde eh Ekei*; nor shall (men) say, Behold, here: or, There! *idou gar*

*heh basileia tou Theou entos humohn estin*, for behold, the kingdom of God is within you. Which clearly declares that the establishment of Christ's kingdom on earth is to be primarily spiritual, and in that sense invisible.

*Kai palin eipen, Tini homoiohsoh tehn basileian tou Theou? Homoia estin zumeh, hehn labousa guneh ekrupten eis aleuron sata tria heohs hou ezumohthekh holon*, And again He said, To what shall I liken the kingdom of God? It is like to leaven, which taking, a woman secreted within flour three measures (i.e. 3x4&1/2 pecks, more than a bushell!) until the whole was leavened. (Luke 13:20, 21.) An amazing amount of the wheaten flour. Yet the yeast silently worked on "until the whole was leavened." Which is one of Christ's brief, dynamic declarations which reveal vast reaches of truth. The leaven represents Christ's vital working, through His Spirit in His Church; the mass of flour, more than a bushell, represents the great world, in which His Spirit-filled Church is set to work! The whole story of Christ's kingdom on earth flashes before us: a slow, slow increase and development, persisting until the whole is leavened; the whole mass of mankind permeated by the cryptic influence and vitalizing power of Christ's Gospel!

Some will think that this Developmental view of Christ's second coming is even grander than the Cataclysmic: that "through the ages one increasing purpose runs;" a purpose which shall find its fruition in that "one far-off, divine event to which the whole creation moves." All that is fine in true Christian "Evolution," all that is nobly inspiring in Christian Optimism, may be painted into one grand sermon-picture. Ages and centuries of man's upward climbing, led by the Spirit of God. Hopes of prophets, visions of seers, coming, coming . . . until at last, the full glory of Christ and His kingdom manifest on earth!

And this text, this theme endures likewise the strictest scholarly investigation; such sermon will be solidly Biblical.

Which, then, is at the last the true view? Both! For myself, I am permitted to see these two visions, seemingly contrasted, merging into one vast vision, which absorbs and in a higher synthesis re-embodies both. The formula of its interpretation is in the words,

### 3. Long Preparations: Swift Consummations

The theme of such combining sermon resides in the text: "The Lord whom ye seek, shall suddenly come to His temple." (Malachi 3:1.) Whom ye seek? Yes, for countless generations the world of men had been waiting, longing, hungry for Him: and God's long, long Preparation went slowly on. Then, Suddenly! Yes, even as in nature, when the avalanche is prepared through many winter months, then suddenly rushes down to the waiting valley; or, as I have seen the mighty Ohio, ice-bound through all the "cold and cruel winter," suddenly in one night leap up to flood tide, fling the ice manacles in heaps upon either shore, and go rushing seaward, wild and free! So likewise, when God's Fullness of Time had come,



"suddenly" came the long-awaited One. And in perfect keeping with the divine method so revealed, shall be His Second Coming in glorious majesty, to judge the world, and to consummate His kingdom of Glory, in that "City which hath Foundations, whose Architect and Builder is God." Long, long shall be the Preparation. Time there will be for the heaven to work, to permeate the mighty mass of Humanity inhabiting ages unimagined; time, for the missionary conquest of all lands; time, for the blessed unification of all the reft and cleft Christian Denominations into the Ultimate Church; time for the perfect consummation of all God's plans for the Cosmos which He created of old. But swift shall be the Consummation! With the Lord Jehovah a thousand years are as one day; but the Day of the Lord will

come as a thief in the night, unawares, with the suddenness of an avalanche. All the prophecies of Immediateness, all the warnings of Unexpectedness, shall be fulfilled in a mighty cataclysm; thus Chiliastic Immediateness proving true in God's own appointed time. Yet that cataclysm shall be the culmination of countless ages of God's Evolutionary working; thus establishing the truth of the Developmental View and Vision of the Parousia; the long expected Second Coming of Christ in the Day of the Lord.

Which Teaching is the true one? Both! And the whole is greater than any of its parts.

Which Lesson must we preach: Be ready, because Christ may come tonight! or, Be planning big, working far, because vast tasks are yet to be accomplished? BOTH!

## Illustrations

*A Sermon Without Illustrations is Like a House Without Windows*

### Pearls for Preachers

WILLIAM J. HART, D.D.

#### "THE VALLEY OF A THOUSAND SMOKES"

Ex. 2:8. "The child's mother."

In an article on "First Impressions" in "Good Housekeeping," Mrs. Mabel Walker Willebrandt wrote:

"In Yellowstone National Park there is a geyser basin which the Indians called 'The Valley of a Thousand Smokes.' Only the most intrepid ventured there, for they believed that the god of the mountains spoke and evil spirits made their abode. I tramped through the wide expanse one summer. On one side was a plume of thrilling beauty, shooting into the air with balanced regularity; on the other, a growling, hissing cavern, evil-smelling and forbidding. There were deep-hued pools, not depending for loveliness and color upon reflections from above, but giving forth a challenging radiance from the multi-colored algae in their bosoms. In others, strange currents sucked down into subterranean caverns of unknown depth and direction. The same mysterious natural elements entered into each — heat, cold water, crevassed outlets, minerals, and the simplest forms of life. Only these elements were combined and balanced differently to cause the various manifestations of energy within.

"I looked down into the blue eyes of my small child. Down in the depths of her little being, too, are surging elements of personality, restlessly combining, separating, and recombining, seeking an inner equilibrium and an outer expression. I feel as filled with wonder, and as unable to gauge the result of forces, straining for supremacy within her, as I do before these marvels of nature, which may be beautiful, fearful, or quiescent for many years, and then break forth in fury."

#### DEPEW ACCEPTED HIS PARENTS FAITH

Prov. 4:3. "For I was my father's son, tender and only beloved in the sight of my mother."

Said Chauncey M. Depew in November, 1927, as he approached his ninety-fourth birthday, "I could not doubt the faith of my parents, particularly my mother's. My father was a typical man of his day, one of the pioneers of river transportation between our village of Peekskill and New York. He was also a farmer and a merchant. He was a very stern man and, while the strictest of disciplinarians, was very fond of his family. The present generation knows little about discipline, I fear."—*From an interview with James Martin Miller.*

#### A TRIBUTE TO MY MOTHER

Prov. 31:28. "Her children arise up, and call her blessed."

To my mother who taught her children the deep things of life: duty, honor, truth; courage, faith, hope; love of home and of country; reverence for God, for each other, and for all his lowly creatures; obedience and devotion; sincerity and simplicity; patience and perseverance; self-denial and self-reliance; kindness and helpfulness; contentment while striving to attain; joy in service; and satisfaction in work well done. With a culture not learned in school—for her island home afforded but little in the way of schools; but with that richer culture that comes from companionship with a few great books; from communion with God and nature; and from a life well lived, its difficulties faced and its problems solved with an unconquered and an unconquerable spirit, she taught us by what she did, to do; and inspired us by what she was, to become.—*Randall J. Condon (Reprinted from Parents' and Teachers' Magazine.)*

### THE BEAUTIFUL GIFT

2 Tim. 1:15. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that is in thee also."

#### The Mother Speaks

What can a mother give her children  
Greater today than this one great thing —  
Faith in an old, sweet, beautiful story,  
A star — a stable — a new-born King?

Shining faith in the young lad, Jesus;  
Lover of high white things was He:  
Jesus — straight as a Lebanon cedar;  
Jesus — clean as the winds from the sea.

Faith in the young lad come to manhood:  
Jesus, compassionate, tender and true —  
Oh, my children — what more glorious  
Gift in the world can I give to you?

Carry it high like a lamp in the darkness,  
Hold it for warmth when the day is cold —  
Keep it for joy when youth goes singing,  
Clasp it for peace when you are old.

What can a mother give her children  
More than a faith that will not dim?  
Take it my dear ones — hold it forever:  
A lamp for a lifetime — faith in Him.  
— *Grace Noll Crowell, in Good House-keeping.*

### WHEN MOTHERS ARE LOVED

1 Cor. 13:7. "Full of patient endurance."  
(Weymouth.)

Love has tremendous lifting power. No down-pull can equal its uplift. That is why love laughs at burdens. An elderly woman was recently speaking with pride and gratitude of her young married daughter, and said to another Christian woman who knew and loved the daughter, "I've been such a burden to her." Quietly the friend replied, "Mothers are never that." The words came instantly and spontaneously, without any affectation or effort to "say something." For this Christian friend had had an invalid mother for many years, and had lavished her life in caring for her, with true love and with gratitude that she had this privilege. — *The Sunday School Times.*

### LONGING FOR MOTHER

Psa. 35:14. "I bowed down heavily, as one that mourneth for his mother."

The following from the pen of Bishop W. A. Quayle is quoted by his biographer, Dr. M. S. Rice:

"I was mother-less, and my father was absent, always absent — he being a gold miner in distant mountains, so that he was a myth to me; and my mother was in heaven. This they told me of her, and the story was precious to my orphan heart, eager for a mother. . . . The mother-less boy wanted his mother, though he knew not

why. A wee bit laddie, and lonely for his mother, and here it is that clouds came along my horizon, shifting loveliness and loneliness, but always shifting loneliness. The clouds were high, and were winged, and were toward where my mother was. That is how clouds came into my life. I remember lying on my back in the summer grass, in the lonesome summer, and wistfully watching the clouds at journey far off, far up — and I was longing for my mother. She was in heaven, they said, and heaven was up, and that theology was sufficient to make the lad lift up his eyes. I was in nothing unusual, in nothing profound, but was a lonely little boy without a father and altogether motherless, an ill-treated poor little tyke. And so I was whipped into dreaming of a mother, and longing for a mother."

### HUXLEY INHERITED HIS MOTHER'S CHARACTERISTICS

Prov. 31:31. "Let her own works praise her in the gates."

The mother of T. H. Huxley astonished the family circle by her rapidity of thought. If someone remarked that she had come very quickly to a conclusion she would say, "I cannot help it; things flash across me." "That characteristic," Huxley used to say, "has been passed on to me in full strength." — *Jane T. Stoddart.*

### ADJECTIVES TO APPLY TO MOTHER

Prov. 31:1. "His mother taught him."

John Wanamaker wrote of his mother, Elizabeth Deshong Wanamaker, not long after her death in Philadelphia, in 1881: "Her smile was a gleam of heaven, and it never faded out of her face to her dying day." His biographer, Herbert Adams Gibbons, said: "It was because of his mother's strong and constant influence upon him, which he felt with peculiar force during the trying days that followed the launching of the Grand Depot, that Wanamaker denied that he was a self-made man. He did not like the term. 'How can a man boast that he is self-made,' he asked, 'when he owes everything to God and mother and wife?' His Bethany Mother's Day messages are full of tributes to Elizabeth Wanamaker, and he mentioned her frequently in the store editorials. We have before us a slip on which he put down some adjectives he wanted to use when writing of his mother. They are: 'Cherished, treasured, adored, idolized, tenderly loved, sweet, precious, perfect mother.' And he had on his desk Lowell's lines under her photograph:

"She doeth little kindnesses  
Which most leave undone or despise;  
For naught that sets one's heart at ease,  
Or giveth happiness or peace,  
Is low esteemed in her eyes."

### MOTHERS "FEEL A LOT"

Luke 2:51. "But his mother kept all these sayings in her heart."

"We mothers don't say much, but we feel a



lot." This is the very human observation of the 86-year-old mother of Capt. George H. Wilkins, who made the first west-to-east aerial crossing from Alaska to Spitzbergen.

Mothers are accustomed to keep quiet but "feel a lot." They suffer and are strong. They cannot change the way of the world, they cannot — even if they would — hold their adventure-loving sons at home. And their undiminished affection buoys them up at the same time that it causes them their keenest anxiety.— *Providence Journal*.

#### ADAM CLARKE'S TRIBUTE TO MRS. WESLEY

**Prov. 31:28.** "Her children arise up, and call her blessed."

Susannah, the mother of the Wesleys, became the mother of the people called Methodists. She was the daughter of a Nonconformist clergyman, the wife of a clergyman of the Church of England, the mother of three sons who became clergymen.

Adam Clarke, in his commentary on proverbs 31:29, "Many daughters have done virtuously," pays this high tribute to the mother of Methodism. "High as the character of this Jewish matron stands in the preceding description, I can say that I have met at least her equal, in a daughter of the Rev. Samuel Annesly, the wife of Samuel Wesley, rector of Epworth in Lincolnshire, and the mother of the late extraordinary brothers, John and Charles Wesley. I am constrained to add this testimony, after having traced her from her birth to her death, through all the relations that a woman can bear upon the earth. Her Christianity gave to her virtues and excellencies a heightening which the Jewish matron could not possess. Besides, she was a woman of great learning and information, and of a depth of mind, and reach of thought, seldom to be found among the daughters of Eve, and not often among the sons of Adam."

#### HYMN FOR MOTHER'S DAY

Tune: "Maryton"

**Matt. 15:4.** "Honor thy . . . mother."

For mothers dear who taught Thy way  
We give Thee thanks, O Christ of God.  
And that we worship Thee this day  
We owe to them and to Thy blood.

They were the guardians of our youth,  
And walked in hallowed influence bright;  
And shaped our minds to know Thy truth,  
And loving entered into light.

Their memories blest we yet revere,  
And shall till pilgrim days are o'er;  
And when we feel their presence near  
We sense Thy presence yet the more.

As once Thy mother from the rood  
Thou didst commend to loving care;  
So may we show our gratitude  
To mothers here or mothers there.

— *Rev. William Frank Martin*.

#### MUSIC IN THE WORDS OF JESUS

**John 11:25.** "Jesus said . . . I am the resurrection, and the life."

In August, 1917, on a day the memory of which will last while life lasts, I took part in the burial of 527 boys in France. Today, as I close my eyes, I can still see those long rows of silent figures, each with a cloth thrown over it, as we read the beautiful service of the English Church. Never did the words of Jesus have in them such music, such high, unconquerable meanings! Since then those old, haunting words have for me a new prophetic power — even though I wear crepe on my heart — when I have tried to think of that scene without their calm, victorious assurance. No other words are equal to such tragedy — youth cut down like grain, night falling before noon, death dividing divinity with God! . . . In our day this immortal faith in immortality needs to be exalted and set in the light of the eternal values."— *Dr. J. Fort Newton, in "God and the Golden Rule."*

#### WE RENOUNCE WAR AS AN INSTRUMENT OF NATIONAL POLICY

**Isa. 11:9.** "They shall not hurt nor destroy in all my holy mountain."

Four hundred people from fifteen nations, representing a population of 500,000,000, met in the Clock Hall of the State Department building in Paris on August 27, 1928, to witness the signing of the first general international agreement for the outlawing of war. The room was that in which President Wilson opened the peace negotiations after the Great War. The inkwell was one that Benjamin Franklin used on state occasions. Altogether, since this memorable occasion, fifty-six nations have pledged themselves against aggressive war by "The Multilateral Treaty."— *The Classmate*.

#### FATHER A PROXY FOR SON

**2 Sam. 1:25.** "How are the mighty fallen in the midst of the battle!"

Both had fought for America. They were father and son. The story, a strange and touching one, was told by Gene Cohn during the convention of the American Legion in Paris in September, 1927, and published in some of our daily newspapers. The writer said that he saw an aged man of eight-six, with snow-white hair, mingling with the veterans of the World War in France. Walking fairly erect, the old man saluted easily.

Though he carried in his pocket the credentials of a delegate, yet he was a veteran of the Civil War, and commander of the Thomas Post, G.A.R. His name was Thomas L. Dornblaser, and he hailed from Chicago. On his breast he wore the Medal of Honor of the World War. This was the medal for one who had distinguished himself with the Marines in the Argonne Forest. Paul Logan Dornblaser, a graduate of the University of Minnesota, had won the medal by his valor; but his life was the price.

The old man, accompanied by a guide, was seen threading his way amid the crosses "At Romaine, that huge burial ground of the Argonnes' dead, just north of Chalons." Finding the grave he sought, the old man opened a little box, took out a bit of earth, dropped it on the soil of France, which had been watered a decade earlier by the blood of his son. The earth in the little box, it was stated, came from Gettysburg, and the old man carried it on his long pilgrimage.

Later the aged veteran was seen in Paris presenting his credential. "You see," said he, "we veterans must stick together. There were two of us . . . and I felt that one of us should come. Paul couldn't. He's over there near Verdun."

"In the Civil War when it was my time to go, I went. In my left leg there's a bullet hole that gives me a little trouble these damp days. When the big war came it was his time to go, and he went. He was a fine lad. A great football player. . . . He didn't come back. Only this medal came back."

"Well, when this convention was called, it seemed to me he ought to be there . . . and it seemed to me one of us veterans should bring the badge and the credentials back to France. The soil of France has his body. So I just packed up and came, and they told me I could be his proxy. Here I am, a veteran of the Civil War, sitting for a lad that couldn't come . . . You understand how it is!"

Tears filled the eyes of the aged man. But soon they were wiped away. "A father must forget he's a father," wrote Gene Cohn, "when he happens to be Gettysburg playing proxy for the Argonne."

#### "UNCLE JIM" TO REST IN ARLINGTON

**Ruth 1:17.** "And there will I be buried."

Early in 1929 this very interesting item was carried by the Associated Press:

"Uncle Jim," Aged Negro, Has Burial Permit to Lie With U. S. Dead Heroes at Arlington.

Washington, Jan. 12 (A.P.) - A place has been reserved for humble Jim Parks in the great Vallhalla, where America's distinguished dead lie. Uncle Jim, an 84-year-old negro, will be buried in Arlington National Cemetery when he dies. There he was born.

No other man, so the records show, outside of the army and navy, has been so honored in this day and generation. The War Department has entered a formal order that Uncle Jim be buried in Arlington. His forebears lie there, too.

Uncle Jim's years are upon him, but he may be found almost any day at his tasks in Arlington. He knew the 1,100-acre reservation when it was an ante-bellum plantation. He was a slave here, the property of George Washington Parke Custis, grandson of Martha Washington and adopted son of George Washington. Then he served Col. Robert E. Lee.

#### MEMORIAL DAY

**Ex. 12:14.** "And this day shall be unto you for a memorial."

Their drums are still. Their banners all are furled.

They feel no more the battle's fiery breath.

Theirs is the vastest army in the world,

Encamped upon the silent fields of death.

Of peace and happiness they paid the price.

Their Via Dolorosa did they tread.

They climbed the Calvary of sacrifice,

And found a place among the mighty dead.

The years roll on, but as they pass away

Let not this tender memory grow old.

By the sweet, smiling blossoms of the May

Let their fair story be forever told.

- Clarence E. Flynn.

#### MAY

**Song of Sol. 2:11, 12.** "For winter is over, the rains are by, the country's a-flower."

May shall make the world anew:

Golden sun and silver dew,

Money minted in the sky,

Shall the earth new garments buy.

May shall make the orchards bloom;

And the blossom's fine perfume

Shall set all the honey-bees

Murmuring among the trees.

May shall make the bud appear

Like a jewel, crystal clear,

'Mid the leaves upon the limb

Where the robin lifts his hymn.

May shall make the wild flowers tell

Where the shiny snowflakes fell.

Just as though each snowflake's heart

By some secret, magic art,

Were transmuted to a flower,

In the sunlight and the shower.

Is there such another, pray,

Wonder-making month as May?

Frank Dempster Sherman.

### Illustrations from Art and Literature

WILLIAM E. BIEDERWOLF, D.D.

#### ART

##### The Untuned Harp and Its Maker

*The Filling of Holy Spirit; In Harmony with Will of God.*

Isa. 45:9; Isa. 64:8; 1 Sam. 10:6; Jer. 18:4; John 5:6.

Someone's imagination has given us the beauti-

ful story of the untuned harp. In one of the rooms of the ancient palace, where the family was wont to gather, there was built by order of the king a most wonderful harp. The most famous musician of the realm has been secured to build the instrument, and in the evenings the household would gather in the family room and spend the



happy hours there while the harp gave forth its sweet, enchanting music. Then came the time when the children were married and went out from the castle into the world. Years went by and the king died and the great estate passed by inheritance into the hands of the prince. The prince with his family and the servants took up his abode in the castle. The first thing he did was to secure the best musician he could find and gather his family together to hear the harp as he had heard it in the happy days of long ago.

But the harp was out of tune and the musician couldn't tune it. He secured another, but with no better results. The harp was harsh and shrill and uttered the most painful discords, and at last with a sad heart the prince ordered it covered up with a great curtain — a spoiled and useless ruin. But one night an old storm-beset man knocked at the castle gate and besought shelter for the night. The prince treated his unexpected visitor with genuine hospitality and invited him to share with the household the family room. During the supper hour the old man's eyes kept wandering to that end of the room where the harp stood and at last he surprised the prince by asking why the harp was covered. Then the story of the harp was told, its sweet music of happier days, how it had lost its tune and in all the realm there was no one who could bring it back.

"May I try?" the stranger asked. The prince was willing to gratify his guest's desire and the curtain was drawn back. The old man examined the instrument keenly and handled it fondly, as if it were his child. For more than an hour he worked away and then asked the prince to assemble his family for he felt sure the harp was itself once more. And such music, such enthralling harmonies they had never dreamed could live in a musical instrument. And when the prince could compose himself he said, "Sir, how does it come that when all other musicians have failed in tuning the harp you have succeeded so wonderfully?" And the old man replying said, "It is all very simple; I made the harp."

Have you ever heard of a life like that; a life that was out of tune? Have you ever heard a voice that screeched; that was harsh and ugly because the heart was out of tune? Perhaps that life and that voice has been your own. Don't say it is ruined and hopeless beyond repair. There is someone who can tune it; someone who can so touch with the finger of redeeming love the discordant strings of our heart that all heaven will be thrilled at the answering notes of our once untuned but redeemed lives. Who can it be but He who made it?

### BIOGRAPHY

#### Tauler, the Great Preacher of Strassburg Cathedral

*Self-effacement; The Secret of Divine Power; Anointing of the Holy Spirit.*

Gal. 6:14; Col. 1:18; Col. 3:3; Act. 1:8.

The story is told of Tauler, the great preacher whose eloquence used to pack the noted cathedral

of Strassburg, and there came across the hill one day a young man of Nicholas, a simple Swiss, deeply versed in the word of God and filled with His spirit. He came to confess; and as the famous preacher listened he realized that this simple, unpretentious peasant from the hills of Switzerland had something to do which he himself had and he seemed to hear a voice saying, "Tauler, great preacher, thou must die." He tore himself away and for a whole year in the monastery he was left alone with God, and there God stripped him of his self-ambition and his self-reliance, and when he came back and tried to preach he was so overcome by the manifest power of God that he broke down completely in the midst of his sermon and the culture and the learning of the city gathered there to hear him as in days of old, went away disappointed and said, "Ah, our great preacher is spoiled." But it was just then that Tauler began to do his work, the work that God so mightily honored, that has made his name live and while the brilliancy and eloquence of former days have been forgotten, the simple and yet truly marvellous messages of his later ministry are blessing the thousands even in these days as in the years gone by.

Isn't it time today for some of us to begin at least to understand that there are resources to Divine power that the self-centered man, the man ambitious for himself, can never know in his own experience.

Why not dig a grave and lay within its secret depths the slain body of a dead self. God is waiting, I am sure, to help you to a place like that if you are willing to do it.

### HISTORY

#### Pizarro and His Conquest of Peru

*Why Become a Christian; The Call to Suffer; The Appeal of the Heroic.*

2 Tim. 2:3; Acts 20:22; 2 Tim. 18.

The story of Pizarro's conquest of Peru has been told often, but it is so rich it must not be forgotten nor pass out of use. The story is found in the writings of Prescott, the historian. Mexico had yielded under the hands of Cortez and a small company of brave followers and Pizarro thought that an experience like that might be repeated in Peru of whose fabulous wealth he had heard such glowing reports. But they were called upon to endure such indescribable suffering that his soldiers were about to desert him, and just at that critical moment ships came from the homeland to carry them back to safety. Pizarro told his men that they might go back if they chose to do so. "But wait," he said, and then drawing his sword he traced a line from east to west upon the sand. Then turning toward the south he said, "Men, before you lies toil, hunger, droning storms, disease and possible death, but there is victory and great wealth and glory; behind you is ease and pleasure and safety. On that side lies Peru with its peril and its riches; on this side lies Spain with all its comforts but eternal disgrace. Now choose as becomes a brave Castilian. An

for me, I go to the South." And he stepped across the line. In a moment his faithful lieutenant was by his side and said, "I too." Then came another and another, until the whole of his brave little band was at his back and with them Pizarro swept on to the conquest that has been one of the marvels of succeeding generations.

Oh my brother, I know there is a hell to shun and a heaven to gain. I know there is weeping and wailing and gnashing of teeth, and I know too that there is joy and happiness with the redeemed among the walks of God's glory-lit world, but not for any of these reasons do I bid you come to-night. But I sound a trumpet call and bid you come and fight with Christ against the powers of iniquity and claim this world for God. I do not say there is nothing to suffer. I do not say there are no scars, but there's a great aching heart of humanity crying for help, and I call you in the name of Christ and say, "There's a duty to perform; there's a victory to be won and heroism to be shown and I know that will appeal to you."

## LITERATURE

### King Lear

*Ingratitude; Backsliding.*

John 6:37; Jer. 2:19; Rev. 2:4; Luke 17:17.

Among the masterpieces of literature, "King Lear" deservedly takes place among those of foremost rank. In it the sin of ingratitude is rebuked almost as by the voice of heaven. You will remember the heart-wrung words of the king when he is on the heath in the midnight thunderstorm. It seems as though the ingratitude, which had already broken his heart, was about to break as well his reason, and in the frenzy of his righteous indignation he makes this pathetic apostrophe to the raging elements about him:

"I tax not you, ye elements, with unkindness!

I never gave you kingdoms; never called you children."

Oh, the tragedy of ingratitude! Joan of Arc saved France from destruction by her enemies and they burned her as a witch for her pains. Ulrich von Hutten made Germany famous by his brilliant pen, and they allowed him to beg and finally freeze to death in the drifting snow outside the village. Tragedies like these could be matched in every land for humankind seems given to this unworthy failing.

But of all ingratitude, the basest is that which forgets the sacrificial love that made us to be the children of God through the exceeding riches of His grace. It is base enough for the world to forget, and God's patience and bounty to such will ever be the world's greatest miracle. But for the child of God to forget! This is the ingratitude that is sharper than a serpent's tooth. Jesus said of the world, "Father, forgive them for they know not what they do." But He could not make a prayer like that for you or for me. We know. We have received of His grace, tasted of His Spirit's sweet influence, felt of His life within us, and we know of the insufferable cost of it to Him.

But what have we done? Have you gone away? Have you forgotten Him? Have you slipped back into the world? Have you denied Him? Then you have given Him a heart-stab for His pains.

\* \* \*

### The Rime of the Ancient Mariner

*Church Decaying, Dead; Cause of Worldliness; Spiritual Apathy.*

Rev. 3:1; Rom. 12:2; Eph. 5:14; Matt. 25:5.

Those who have read "The Rime of the Ancient Mariner" have been strangely moved by the wildness and the wonder of it all. It is the story of a dream-sea written by Samuel Taylor Coleridge, and in it there is the most weird curious play of imagination in which the dead sailors are made to rise up and man the ship.

The Mariner's wanton cruelty in shooting the Albatross, which came to the ship in its distress as a bird of good omen, draws down upon him and his companions the wrath of the polar spirit. The sailors are punished with death only:

"Four times fifty living men,

With heavy thump, a lifeless lump,

They dropped down one by one."

But the Ancient Mariner himself was set apart for a more dreadful vengeance, the suffering of spiritual torture. But after a time his soul is mysteriously touched, and a spring of love for man and bird and beast wells up within him, and then angelic spirits enter the corpses strewn about the deck and they rise up to man the vessel on its homeward trip. Dead sailors hoist the sails; dead sailors pull the ropes; dead sailors scrub the deck, and a dead sailor steers at the helm.

As I read this strange poetic drama the dead sailor caused me to think of the words in Revelation to the church in Sardis, "I know thy works, that thou hast a name that thou livest, and thou art dead." And is not this true all too much of the church today? The great restless world rolls by her doors and her ministry seems powerless to arrest it.

Of course the reason is within. The polar spirit of the world, pitiless, powerful and paralyzing, has gripped her heart, and already all too much there has been a freezing up of the vitality that alone can make her alive and vigorous for the tremendous task that is hers. And so sometimes as we enter the church we seem to see dead members sitting in the pews, dead deacons passing the plates, dead elders carrying the communion emblems, dead singers serving in the choir, and sometimes, brethren, God help us, a dead minister preaching in the pulpit. "I know thy works, that thou hast a name that thou livest, and thou art dead."

## MYTHOLOGY

### Ulysses Sowing Salt

*Shirking One's Duty.*

Matt. 25:42-45; Luke 14, 18; Jud. 5:23; Jer. 1:6.

Paris was the son of Priam, the King of Troy. He had stolen the affections of Helen, the wife of



Menelaus, and carried her off to Troy. Whereupon Menelaus called upon his brother chieftains of Greece to avenge him of his wrong and assist him in the recovery of his wife. Thus came about the famous Trojan War. The chieftains all responded nobly except Ulysses. He had just married the beautiful Penelopé and was very happy with his wife and child and much preferred, for his own convenience and self-indulgence, to be left out of the troublesome affair. Ulysses did not, therefore, respond to the call, and Palamedes was sent to Ithaca to urge him. Ulysses, unwilling to go,

feigned insanity. He yoked together an ox and an ass, and began plowing the sand and sowing salt.

Why are we always excusing ourselves when we hear the call of God? The unconverted have oxen to prove, land to cultivate, wives to entertain and other insane excuses; but why should not we, who are called Christians, be always quick to do the will of God? But instead, too often like Ulysses, we find it convenient to be otherwise engaged, and often times in works as insane as his, if only we have some pretext to plead in excuse for not answering God's plain call to duty.

## Sermon Stories for Junior Congregations

WILLIAM J. HART, D.D.

### SAFE IN MOTHER'S ARMS

Isa. 66:13. "As one whom his mother comforteth, so will I comfort you."

While seated in the waiting-room, waiting for the starting of my train, I observed a party consisting of a lady and gentleman, two little girls and a nurse. When we had taken our places in the train, the nurse and the children were seated directly behind the parents. Very soon the mother turned around, took hold of the younger child, and gently lifted her on to her lap, with her face toward her own, raised the little girl's arms and brought them around her neck, and placed her own around the body of the child who was now firmly in the embrace of her mother. Not knowing what was before us, I was kept in wonder concerning the meaning of all these movements. Soon darkness covered us, then light flashed out of darkness, and I understood. The mother evidently feared that the child would be frightened when the train came to the tunnel, and so she took her in her arms. That warm, protecting embrace removed all fear of evil.— *The Churchman*.

### MOTHER'S PSALM

Psa. 20:2. "Send thee help."

The mother of the famous physician, Sir J. Y. Simpson, was early left a widow. When she was weary with the hard struggle of providing bread for her family she used to sit down and repeat for her comfort the 20th Psalm. Her children used to call it "Mother's Psalm:"

"Jehovah hear thee in the day  
When trouble He doth send;  
And let the name of Jacob's God  
Thee from all ill defend.

"O let Him help send from above,  
Out of His sanctuary;  
From Sion, His own holy hill,  
Let Him give strength to thee."

— *Jane T. Stoddart*.

### "LIKE MOTHER"

Prov. 31:28. "Her children arise up, and call her blessed."

That was a beautiful tribute to the influence of a good mother, offered by a young girl in her

teens, on being examined for church membership by the standing committee of a local congregation.

"Do you want to be like Christ?" was the straight-forward question of one of the deacons, after some preliminary conversation.

For a moment the girl hesitated as if puzzled; then she lifted her eyes frankly to meet those of the speaker. "I don't know," she replied slowly and thoughtfully. "I guess I never thought much about that." Then, with a look of love and tenderness in her face, she added: "But I know — I want to be like — mother."— *Francis C. Hamlet*.

### LOOKING OUT FOR THE LAD

Prov. 31:2. "Son of mine, heed what I say." (Moffatt.)

"Looking Where They're Going" is the title of a London mission annual report. The title was suggested by a picture in "Punch" which shows a child stumbling over a stone in the roadway. Hurt and surprised he looks up at his mother, and says:

"Mummy, why don't you look where I'm going?"— *Record of Christian Work*.

### WOULD YOU WIN?

Prov. 4:25, 26. "Let your eyes look straight ahead, gaze right in front of you; keep a clear path before you, and ever make your footing firm." (Moffatt.)

Commander Richard E. Byrd, in making preparations for a flight to the South Pole, announced that he expected to take a Boy Scout with him. All the other members of his expedition are men of long experience and careful training. When asked why he wanted to take an inexperienced boy with him, he said: "Because health, loyalty, youth, and ambition mean more to exploration than science and training. I look for great things from my Boy Scout."

Commander Byrd, himself an example of the qualities he mentions, has in these words given the secrets of the life that wins.— *William T. McElroy*.

### OWL AND RAVEN

Eph. 4:28. "But rather let him labor, working

with his hands the thing which is good."

A story told in "Octavia Hill: Early Ideals" is thus quoted:

"Miss Rogers read us an Eastern story about a man who worked for wife and children, and trusted in God and his right hand. One day he saw a blind owl fed by a raven, and thought that he, too, would be taken care of, so he ceased to work and grew poor. At last a wise man comes in and asks him why he did not liken himself to a raven instead of to the owl, and helps him to recommence life. It was a lovely story, and one should remember that one is a raven or an owl alternately, as it seems best to God."

#### FRANCES AND EDGAR FIND RURAL LIFE EXCITING

**Eph. 2:4.** "Each fixing his attention, not simply on his own interest, but on those of others also." (Weymouth.)

Take off your hats to Frances and Edgar! They're national winners in the contest to determine the boy and girl who did the most in organizing clubs for young people in rural communities!

Edgar Grimes is an Oregon boy who made a success where men had failed. The elders have given up the job of organizing clubs in Edgar's community. The county agent had given up, too. But last year, while he was a senior at high school, Edgar organized six clubs. Five of them he joined himself. The sixth was a girls' cooking club.

After organizing the clubs, Edgar jumped in and helped the members win prizes. With his aid each member completed each project undertaken. Together the club members won \$1,750 at various fairs. When some of the boys wanted to go to a 4-H Club summer school last summer but couldn't afford the train fare, Edgar paid the transportation for seven of them. The community that didn't think much of clubs is enthusiastic about them now — and Edgar, too.

Frances Reed, of Indiana, has as unusual a record. She won all the trips and scholarships awarded in the state, and then retired to give others a chance. She enrolled sixty-two members in clothing and food clubs in one month last year. She seizes every opportunity. Once she had an hour to wait for a bus at a village junction, so she went up to the high school and gave an address on club work. Later she returned and helped organize a club at that school.

More than a thousand boys and girls from all parts of the country attended the national 4-H Club Convention, held recently in Chicago. — *The Epworth Herald, December 29, 1928*

#### TRAVELS SIX THOUSAND MILES TO FATHER'S BEDSIDE

**Gen. 48:1.** "Behold, thy father is sick."

While the Prince of Wales was traveling abroad at the close of 1928, his father was taken very sick. The following beautiful account of what happened was related in the *Epworth Herald*:

A very sick man, one whose illness has been watched with anxiety by the world, opened his eyes. He looked into the bronzed, youthful face of his eldest son. He smiled happily, and tried unsuccessfully to lift his hand for a handshake. Then with a smile on his lips, he closed his eyes and fell asleep again.

The meeting of this father and son was significant because the father was George V of Great Britain and the son was Edward, prince of Wales. The son had come to London in specially chartered ships and trains, all the way from Dar-es-Salaam, on the east coast of Africa.

At Laon, France, the special train making a record run from Brindisi, Italy, to Boulogne, France, halted in a drizzling rain. The prince left his coach bareheaded, rushed down the wet platform and met the station master. That official thrust a telegram into the prince's hand. He tore it open, read hastily, and smiled broadly, the first time he had smiled since he left Africa. He grabbed the station master by both hands and cried, "Thanks! Thanks!" for the telegram contained cheering news of his father.

Until the train stopped at Laon the prince had been in gloomy spirits. He had shut himself in his apartment and had avoided his companions. He had touched almost no food, though the cook waved appetizing dishes before him. He expressed great disappointment when his companions were unable to give him fresh news of the king's condition.

This is more than the story of a prince's race to the bedside of a stricken monarch. It is the story of a son's hurried journey to his stricken father's side, a beautiful story of love and devotion.

#### BLESSED NAME!

**Eph. 6:2.** "Honor thy . . . mother."

"The noblest thoughts my soul can claim,  
The holiest words my tongue can frame,  
Unworthy are to praise the name  
More sacred than all other.  
An infant, when her love first came —  
A man, I find it just the same;  
Reverently, I breathe her name,  
The blessed name of Mother."

— *Selected.*

#### THOROUGHNESS

**Prov. 11:27.** "He that diligently seeketh good procureth favor."

I sent out a young man to repair a lock on the door of a customer's house. He returned quickly, and to my inquiry replied that he "guessed it would be all right." In a day or two complaint came that the lock was again out of order. I said nothing, but sent another young man out. I asked him if he had fixed the lock. "Yes, sir, it is as good as new."

That was five years ago. Which of these two young men do you suppose is now a partner in this business? — *John F. Sargeant.*



# Work with Boys and Girls

## WHAT IS A BOY?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attending when you are gone to those things you think are so important.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the senate, and occupy your place on the supreme bench.

He will assume control of your cities, states and nation.

He is going to move in and take over your prisons, churches, schools, universities and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be as well to pay him some attention.— *First Presbyterian Church, Oil City, Pa.*

## CARING FOR ABSENT SCHOLARS

The following card requires the teacher to answer in writing the effort that has been made to reclaim an absent scholar. The cards come ultimately to the Pastoral Staff, when assignment is made according to the needs.

Fill This Out and Return Today to Secretary

### Absent Scholar—Brick Church Sunday School

The following Scholar in Class No. \_\_\_\_\_

Department \_\_\_\_\_

Has Been Absent the Past Month

Name \_\_\_\_\_

Address \_\_\_\_\_

Cause of Absence \_\_\_\_\_

Efforts Made to Secure Attendance \_\_\_\_\_

Teacher's Name \_\_\_\_\_

Date \_\_\_\_\_ 1926

## VISITOR'S INTRODUCTION CARD

It is rather distressing to have to be away from home and lose credit for Sunday School attendance. We know a school where this is overcome by the use of the following card:

### Visitor's Introduction Card

To the S. S. Superintendent or Teacher.

Dear Friend:

The bearer, M \_\_\_\_\_ a member of

\_\_\_\_\_ SUNDAY SCHOOL

desires to attend your school temporarily, not only as a visitor, but as a scholar and worshiper.

Attendance will be credited on our records for attendance reported on this card.

Kindly fill in blanks below.

Faithfully yours,

\_\_\_\_\_  
Superintendent.

DATE	SCHOOL VISITED	Signature of Sup't or Teacher

On the reverse side of the card appear these notations:

To the bearer of this card, kindly note the following suggestions:

1. This card is given you in order that you may have a perfect record and it is therefore necessary —
1. That you secure signature of Superintendent or Teacher of school you attend.
2. Return this card to your teacher at the end of your vacation.
3. Remember that you attend other schools not as a mere visitor, but a student and worshiper.
4. In trying to impart a blessing you will receive one.
5. Please suggest below any improvement you may have observed in other schools that you think might be used to advantage in our school.

There follow blank lines for such report.

### A PUZZLE

A funny little man told this to me: "I fell in a snowdrift in June," said he. "I went to a ball game out in the sea, I saw a jellyfish float up in a tree. I found some gum in a cup of tea. I stirred my milk with a big brass key. I opened the door on bended knee. I beg your pardon for this," said he. "But 'tis true when told as it ought to be. 'Tis a puzzle in punctuation, you see."

### BOOKS IDEAL COMPANIONS FOR YOUTH

I can't think that there is anywhere a home where books are not recognized as among the best friends for growing human beings. American magazines, books, newspapers, parent-teacher associations, advertisements, have been used to bring before the minds of parents the enormous value of the habit of reading good books.

It seems to me that the time has now come to stress less the simple elemental fact of the value of books, and to describe more in detail their endless infinite variety. Variety in life is hard to achieve. Usually you and your children know and associate only with the people who live near you, and who are about like you. It is almost impossible to reach other and different human companions, in real life. No matter how interested you would be in knowing an educated modern Greek or Hindu, it is rather hard to manage if you must live and do business in Illinois or Maine. If your little boy is of the usual game-playing American variety, he will probably find plenty of congenial companions wherever you live. But many children are not ordinary. If he is artistic, or poetic, or inventive, or mystic, or in any way "different," the chances are that he will

find few if any human comrades. But no matter where you live, no matter what his temperament, you can supply him with friendly books which will speak his language, understand his special gifts, share life with him, and preserve him from the cold rigors of loneliness.

If you are very rich it is hard to find just the right, bracing companions for your impressionable boys and girls among the too-sheltered, soft, under-worked, overfed young people about them; if you are poor it is just as hard to find ideal influences among the young people about you who have most of them been hurt by too little sheltering and too much work.

But to rich or poor, the bookshop and public library are open, and filled, crowded with so great a variety of companions-between-covers that no matter what kind you are looking for, you will find them if you look long enough. You can find there a brother or two for the too-gentle little girl who needs more rough west-wind in her life; some lovable sisters for the little boy who needs civilizing; a hero friend to stir the blood of the adolescent who doesn't know what to do with his new vitality; a taste of city life for the country children, a glimpse of country joys for the tenement or apartment-bred boy or girl; a rollicking, hallooing, romping playmate for the poor "only child" who lives too much with grown-ups; a steadying manly spiritual-minded companion to awaken respect in the youngster who is touched only to foolish scorn by churches and teachers.

They are all there, the friends, the travels, the backgrounds, the influences, the outlooks you wish your children had . . . all waiting for you to find them on some booklist, or in talk with some librarian.—*Dorothy Canfield Fisher.*

### The Sit-Down Career

Rev. Reynold B. Boden, Manchester, England

"The young people of today are a crop of weeds," said a business man to me the other day; "they toil not, neither do they spin. They cannot be relied upon and they are afraid of work."

If this indictment be true it casts a serious reflection upon the older generation—the generation to which my business friend belongs. If the youth of today is soft and lazy and without backbone, the older folks ought not to advertise the fact if they wish to cover up their own delinquencies. They are largely to blame. In a great measure young people are what their training has made them. If the material of modern youth is poor stuff, it rather suggests that the progenitors were a crop of weeds.

I know many parents who want their children to have an easy and comfortable time in life, without hardship and struggle . . . as if that were possible in the world as it is! A fond mother told me the other day that she wants her daughter to become a teacher; she herself has had no education and has had to slave hard all her days, and she wants her daughter to teach so that she can earn a comfortable living "sitting down." (I did

not know before that the modern schoolmistress sits down to teach.)

The sit-down idea of a life career seems to be very popular with many modern parents. The sentiment may be all right but it makes one weep for the youth of tomorrow.

However, my experience of modern youth leads me into entire disagreement with my business friend. I have found that the young people of today are altogether more reliable, more capable, more responsible than were their parents at the same age. For the most part they work hard and conscientiously. They work as hard as they play.

Certainly they do not work as long as their fathers worked; but in spite of that fact, there has been no decrease in production. It is psychologically true that shorter hours yield greater results. Our grandfathers toiled for long hours but it is literally true that they were often asleep at their work. There is so much more method and system in business today. Waste has been largely eliminated.

I go so far as to say that physically and mentally those beloved grandfathers of ours simply could



not stand the work that young people are doing today. It must be remembered that our young folk are working in an era of high blood pressure, high frequency waves, high powered motors, high pressure salesmanship and self-starters. It seems to me to be imitating the ostrich for the business man to sit at his desk and bemoan the laziness of modern youth.

I wonder what would happen to some of our business men if their young lady secretaries and typists were suddenly to hand in their notices. They would be in a hopeless mess. With few exceptions the modern young lady secretary is a paragon of business efficiency and neatness. She literally acts as managing director of her employer . . . keeps his diary, tells him when it is time to go out, puts his tie straight, brushes his coat and generally sends him out respectable. Many a big business owes its continued success to some young lady of diligence and skill who toils hard behind the scenes.

And how comes it that so many business men are able to get out in the middle of the day to at-

tend luncheon and Rotary and other clubs, spending from two to three hours away from the office? The answer is that they have a number of efficient young clerks who know almost as much about the business as do the principals. These young men can be relied upon to do their work conscientiously whether their employer is on the golf links, at a dinner or sitting at his desk. They have that bull dog capacity for holding on to a potential customer until something results.

I have a great deal to do with young people and one thing that has pleased me time and again is their asserted belief that you cannot be a *gentleman* if you do not work, and work hard at that. It is to the credit of this new generation that it has no sympathy whatever with the old nineteenth century snobbishness. "If a man will not work, he shall not eat." Modern youth has spilt for ever the old tradition that to work with your hands, or to work too hard at anything, is not quite consistent with the dignity of a "gentleman."

The future of industry is assured if it depends upon the capability and diligence of the young people of today.

## Chats With the Children

REV. J. W. G. WARD, D.D.

### FRAGMENTS

"I wish I had my life to live over again!" The old wizard shook his head sadly as he crouched over the small fire that flung strange shadows on the cave walls. "Why; what would you do?" asked the two children. They had been told that he was wiser than most men, and being sensible, just like you are, they wanted to profit by the experience of their elders. "Well, for one thing, I would watch out for the smaller opportunities as well as the large ones—little kindnesses and small acts of mercy mean so much! Another thing, I would try to use even the minutes, if I could not be sure of an hour. Then I would [have accomplished far more than I have, and greater wealth of mind and heart would have been mine this day!" And again he looked sad. "You see, children, I always meant to achieve great things, but I grew old waiting for the big chance . . . But you don't seem to believe me!" The little girl nudged her brother, and he spoke up for them both. "Surely, it is the big chance for which we ought to wait, isn't it? I don't see what we can do that is worth while with the little ones. That is why we came to ask you how to find life's opportunities."

Something about this speech, spoken so politely—and you know how grown-up people like the kind tones and gracious manners—evidently pleased the old wizard, for he smiled at his visitors, and then said, "Wait; I will tell you what can be done with even such unpromising things as fragments. Once upon a time, long before even I was born, there were some people away in Europe who decided to build a great church to the glory of God. They had gathered a lot of money, and because

they felt that nothing less than the best should ever be offered to the Almighty, they sought the cleverest craftsmen that could be found, as well as the most skillful builders. The foundations were duly laid, the walls began to rise. But in the workshops round about, there were sculptors and wood-carvers, all preparing different pieces of work for this beautiful sanctuary. Some distance away, other men were putting together the most wonderful pictures in stained-glass, and so you can see that what I told you was true—this was to be worthy of the Divine Father for whose worship it was meant.

"Rudolf, one of these artists, had a little lad at home. And with the foreman's permission, he took back with him one night, a number of fragments of colored glass. The boy was delighted. There were some blue as the sapphire, red like the ruby, green as the emerald, and golden like the topaz, and—you know what a jig-saw puzzle is like?—nothing would do, but the boy must try to fit them all together, just like he had seen his father doing in the workshop. It is great to get all the fun one can even though one's toys or playthings are quite simple! Well, by and by, the little chap got tired. Bedtime came, and when he was all tucked up, the father was about to gather the pieces up, and put them away for the night, when an idea struck him. He noted how even these small bits of glass, that were usually thrown away by the workmen, had a beauty all their own. And taking out a sheet of paper, he began to draw a design within a circle.

"He was pretty good at drawing, and slowly his idea took shape. Of course, he knew that he was only amusing himself, and that it was unlikely

that anyone else would see anything in what he was doing. But the next evening, he showed the drawing to his boy, and the two of them set to work. What were they making? Ah, I'm going to tell you! They sorted out the tiny colored fragments—some pink and ruby red, some pea green and olive—and snipping and contriving, they began to fill in the design. Night after night, they spent at their task. And the strange thing was, the more they did, the more they liked it! Then an even stranger thing happened. When the entire design was finished, the man resolved to show it to his foreman. Seeing the wonderful possibilities he, in turn, showed it to the architect. And then to the craftsman's astonishment, they asked him to set to work on a similar plan, only of much greater size. This was done. Small pieces of glass that were really useless for the other windows were turned to account and after months of patient and painstaking work, a marvellous rose-window was completed. There it was set, high in the western wall, and when the vast building was entirely finished its sculpture and carving, its great organ with the golden pipes, did not awaken more praise than the rose-window made by the unknown craftsman. The light gleamed through it, and fell in glowing colors upon the

marble pavements and when the architect explained to the leading men of the city how this glorious window had been made from fragments, they could hardly believe their ears or their eyes.

"And do you mean, then, that life is like that?" inquired the children.

"Isn't it? A year seems a long time, but it is really made up of small pieces called months; months of weeks, weeks of days, days of hours, and hours of minutes. So is life itself! Small acts of kindness are like gleaming gold, sympathy glows ruby-red, while the blues and greens, rich purples and topaz hues, of cheerfulness, courage, obedience and trust, all help to make manhood and womanhood a beautiful thing through which the light of love Divine shines forth to brighten other lives."

"Why, that sounds wonderful!" cried the two children. "We'll try to use up the small chances of proving our love to Christ and so make life splendid indeed!"

"Yes," replied the wizard, "for 'Something seems to haunt me like the roll of drums, take the little chances till the big chance comes.' Do the small things gladly! When you're worried, smile, 'cause your chance is coming in a little while!'"

## The Homiletic Year---May

Vocation Day    Mother's Day    Memorial Day    Spring Messages

REV. HENRY H. BARSTOW, D.D.

To the minister it brings a sense of relief to enter a season in which every Sunday is not peremptory by some special "cause" or celebration. He rejoices in an opportunity to preach on any subject he prefers without an uncomfortable sense of neglecting his duty to some denominational board, society, special church enterprise or movement. From May to September he may preach to the hearts and lives of his people interrupted only by an occasional day devoted for the most part to general human interests or national celebrations.

### Mother's Day

The special days in May are of this sort. They may be observed or not as the minister prefers. If not used no constituted official or board can complain. If he uses them he is the sole judge as to what method he shall pursue. Most ministers find them quite worthwhile. The observance of Mother's Day is almost universal. It touches the deepest springs of religious life and of home idealism. It has an appeal to the heart that no Sunday in the year can match. Its chief danger is over-sentimentalizing, the glorification of a human relation at the expense of a divine objective. There is a real danger of this day becoming stale. People get "fed up" on even so fine a thing as the meaning of motherhood. The writer suggests now and then an expansion of the scope of the day's emphasis to include fatherhood. For some reason

fatherhood fails to evoke the reverent reaction that motherhood does. Without discussing the reason this obvious fact at least suggests itself, that fatherhood needs more emphasis than it ordinarily gets. Motherhood has become almost a Madonna in its call to worship. Fatherhood often has well nigh degenerated into a jest.

This presents a real problem for the preacher and he ought to meet it in the interest of motherhood itself, if not of fatherhood and a balanced and effectively organized home life in his congregation. This is no appeal for a restoration of the old-time paternal autocracy. It is a suggestion to ministers that their responsibility to the home has not been adequately fulfilled when Mother's Day has been given the one-sided emphasis it ordinarily receives. Father never will complain at the present way of glorifying mother. He is too good a sport as a rule. He is proud to remember his own mother and to have the mother of his children thus honored. But there is no true mother not wise enough to realize that her own home problems are not at all eased when father's rightful place and honor is overlooked or belittled. "They two shall be one flesh"—and the word "one" means fifty-fifty.

### Vocation Day

Vocation Day is also in many vital ways a home as well as a church concern that depends for its effectiveness far more upon the bringing of parents



to a right attitude toward their children's life work than that of the children themselves. Church leaders who are nearest to the facts about the shortage of ministers and other religious leaders, know to their sorrow that there is many a young man or young woman whose heart is entirely responsive to the appeal of a specialized Christian life work who never reach it solely because of the attitude of parents. This attitude is by no means confined to the fathers. Mothers there are and plenty whose notion of a "career" for their children has no room in it for a Christian dedication.

The minister who directs his Vocation Day sermon solely to the young people is making a fatal mistake. It is fine to hold up Samuel as a model before them. But let him not fail to hold up Hannah before the mothers of Elkanah before the fathers. (See First Samuel chapters one, two and three.) The average church-trained young person is ready at the right time to respond to the call for full time Christian dedication, provided that call is clarified with an intelligent presentation of the needs of the world that warrant it. Nothing but a charge of dynamite will shake some church parents loose from their sordidly materialistic outlook on their children's future.

Some of the most heartbreaking experiences the writer has had with his young people concerned not their waywardness but their disappointment because mother could not think of her boy enduring the hardships of a minister's life, or because father and mother both "needed the children at home" or some other equally selfish or un-Christian reason. It is a brave minister who senses this situation and is willing to meet it head on.

### Memorial Day

Memorial Day will be and should be observed as long as there is a single remaining veteran of the Civil War. It will probably be continued during the life of those who were in the Spanish War; perhaps of the World War, though the recognition of the last named group is more and more being taken over in the celebration of Armistice Day. Its observance by the churches has become an established custom in practically every community, at least in the North. While they cannot drop it and ought not to, the form and spirit of its observance is bound to change with changing national and church conditions. Its popular observance as a holiday is not so serious a matter as some would make it. We have none too many such free days for the common people. They get something of the true meaning and purpose of the day in spite of their light-mindedness. It is too much to expect youth to sense its tragic memories very deeply.

The minister's approach to it should be historic, contemporaneous and prophetic. If it occurs on or near the Communion Sunday a most effective service can be built about the combined symbolism of the events memorialized. "Without shedding of blood there is no remission of sins" make a text that fits the deeper meanings both of the cross of Calvary and the wiping out of slavery through the sacrifices of the Civil War, the overthrow of Spanish misrule by the Spanish War, and

the removal of autocratic systems of government from the path of democracy by the World War. This is the historic approach to Memorial Day. Its contemporaneous approach today concerns chiefly the maintenance on the part of our people of an attitude of reverence for the basic principles and traditions of our country and a quickened regard for its institutions and laws. Memorial Day emphasizes the cost to the nation of these treasures more than any other of our national holidays and the opportunity to stress them is priceless. Like Armistice Day the prophetic approach concerns the ideal of a world organized for peace and good will.

### Spring Messages

May is the month of all months for the impression of lessons from nature. The chill hand of winter has been lifted. The forces of Spring have released latent life and the green of leaf and grass and fern is new and unsoiled. Spring flowers are in full glory and the tide of bird migration is at the flood. Sermons dealing with this theme cannot lack abundant suggestion nor pointed application.

Perhaps the most obvious phenomena in nature is the sowing of seed in garden and field. Scripture is rich indeed in the suggestions derived from this process for human life. Let the preacher get out his concordance and follow through such words as "seedtime," "sowing," "vineyard," "grass," etc. It would be easy to work up a fine program around the idea of a "Garden Sunday." Decorations could be arranged from the early shoots of garden seed such as beets, carrots, tomatoes, cabbages, lettuce, potatoes, etc. Mingle with these early flowers from the garden forming in front of the pulpit a decorative device so arranged that against the background of darker green some lighter shaded leaves like lettuce or colorful flowers could spell out the text reference. The whole could be based on a table top or small platform with low border to hold the necessary layer of thin soil. Plenty of texts will suggest themselves from the Concordance. Among others the parables of Jesus that deal with sowing would be especially fitting. The Sower, the Tares, the Mustard Seed, the Seed Growing Silently will at once occur to the mind. A few weeds mixed in would give vividness to a discussion of Galatians 6:7,8.

### Miscellaneous Messages

As remarked at the outset, this is a month in which a minister may preach about anything he wishes to. Let him develop a few series of sermons for either morning or evening on such themes as "Little Foxes that Spoil the Vines," the Story of Jonah, Fact and Fallacy in Popular Proverbs, Great Phrases from Well-known Hymns, The Ten Commandments, The Beatitudes, Things that Make Character, The "Fear Nots" of Christ, Lessons from an Automobile, Mountain Scenes of Scripture, Favorite Sins of Favored People, etc. Build a series from some book like Ruth, Esther, James, Revelation. Give four biographies of missionaries, travelers, social reformers, Christian leaders or teachers, etc.

The month of May has always borne a joyful spirit. In song and story it has been associated with good cheer and even merriment. It is a good note for the preacher to strike. The serious issues of the Lenten period, followed by the educational and cultural emphasis of April's program may well give way to the lighter and happier notes of the Christian faith. Build a series of sermons on Christ's use of the words "cheer," "joy," "blessed," or Paul's use of the same words in Acts and his epistles (Consult the Concordance). Preach a sermon on "How to be Happy though." Then fill out the blank with *sorrowful, sick, poor, sinful*, or other handicaps to happiness. Do not add "married," unless you propose to deal with it helpfully and seriously.

Here is a sermon outline that illustrates our idea of an improvement on the ordinary Mother's Day sermon:

### Some Domestic Reinforcements for Motherhood

Scripture: Prov. 31:10-31. Text vv. 28, 29.

#### Introduction

1. Nineteen verses in passage show mother's good qualities; three speak of her family's appreciation for her.

2. A great passage on a great subject, but need for more than praise and poetry on Mother's Day.

3. Point of sermon is, how reinforce her in the home?

#### Discussion

1. Mother for the Family.

a. Recognition of part mother plays in the home. As given in the passage—Note the detailed references to her activities—Consider some modern mechanical substitutes and "improvements"—Have they improved mother?

b. Our memory of our own mother and her self-sacrificing toil.

c. How she showed us God and the meaning of a godly life.

d. Her wider influence in the church and community. Compare the other sort of mothers both then and now. Is the modern mother decadent?

2. The Family for Mother.

a. Husbands.

(1) "Leaving all others keep thee only unto her." (Give this all the emphasis it needs.)

(2) Little courtesies, helpful words, praise, candy, "bear and forbear," maintenance of social forms in the house, the Golden Rule.

(3) Treating her as a partner in family finances, plans, management and troubles. Especially important in religious program of the home.

b. Children.

(1) Reverence, obedience, helpfulness offered before asked.

(2) Appreciation, gratitude. Boy and Girl Scouts and the daily "good turn." One for mother if for no other.

3. Family Team Work.

a. All for the family rather than for mother alone. She not asking any favors.

b. The larger joy of "all for each and each for all."

4. Family for Community, Neighborhood, Church, Country.

a. Powerful influence of a Christian home. Value to home of a community service ideal.

Power of a united family in the church. Same for country.

b. Centrality of the mother and the family attitude toward her, and her attitude to the family a test of the home quality.

#### Conclusion

1. Appeal to mothers for dedication to Christ.

2. Appeal to others for dedication to mother in her home task, as a test of their dedication to Christ.

Perhaps the following outline may be suggestive for a message on the dedication of life to some full time Christian vocation:

### What Shall I Do With My Life?

Scripture: Rom. 15:1-9. Text, vv. 1-3, f.c.

#### Introduction

1. The discussion in Chapter 14 as background for the text passage.

2. The obligation of privileged people to serve the under-privileged as shown in the text and supported by the example of Christ.

3. Myself and my life. What I am; what I am worth; what I shall do with myself; what special way of service is open and fitted to my talents?

#### Discussion

1. A Life Surrender.

a. Youth's tendency to want to run itself and do something unusual.

(1) Good in itself and basic to all progress and discovery.

(2) But requires definiteness and a starting point in things as they are. Train can only function when on the rails. Surrender to control essential to highest usefulness.

b. The carrying power of a life surrendered to a purpose.

Illustration of steamer with all powers headed for harbor.

The supreme surrender to Christ: "Jesus, Saviour, pilot me."

2. A Life Service.

a. A purpose for Christ not enough.

Need for a plan that will make our surrender definite.

Lincoln at one time thought of being a blacksmith.

Uses of a watch: ornament, paper weight, time keeper. Which the most obvious and important.

b. How determine one's life-work?

(1) Study God's will.

Prayer; Christ's example; do not decide first and then ask God's blessing — get His guidance before you decide.

(2) Study our selves.

What do we like to handle: soil, machinery,



books, people, minds, bodies, money, questions, truth?

Investigation of various occupations. Importance of this as basis for decision.

What most appeals to us, which could we do best and most happily?

(3) Study the world's needs.

This by reading history, magazines, daily papers, but mostly by going where need is and observing it.

Lincoln and slavery; Howard Russell and liquor; Livingston and Africa; Booth and London slums.

In Parable of Good Samaritan the man in the ditch was the call of the world. Only one of three even took it seriously and helped.

3. A Life Spirit.

a. Sense of personal responsibility.

The text and its demand for service to the underprivileged.

b. The spirit and example of Christ who "pleased not Himself."

*Conclusion*

1. Take these in the order given: the surrender, the service, the spirit.

2. Appeal to parents not to hinder or unduly influence young people as to the second — the life service. Parents must not come between children and God at that point when they have brought their children to God.

**Memorial Day**

America is sometimes spoken of as "God's Country." This outline may help interpret the thought: Scripture, Psalm 33. Text, Ps. 33:12.

*Introduction*

1. This Old Testament beatitude in its setting of rejoicing over God's providence.

2. Memorial Day with its note of sadness the basis for a great national gladness.

*Discussion*

1. Study of the Passage and text.

a. The Text. Our possession of God: "Blessed is the nation whose God is the Lord." God's possession of us: "The people whom He hath chosen for His own inheritance." Any country that can fulfil the first can claim the second. It applies not merely to the Jews but to any nation. It is "God's Country."

b. The passage. Note the great principles of righteousness that underlie this claim: 13-17 — "All the sons of men," God's universal interest; 18-22 — "Them that fear Him." His special interest in those who trust, fear and hope in Him.

2. Application to America.

a. We a part of the world under God's providence for all mankind.

We are not His "favorites." Lincoln's Second Inaugural: "The Almighty has His own purposes."

b. God is our God; the Bible as basic to our religion and religion as basic to our origins and history.

c. This as God's Country.

(1) It was His before we took and developed it. His plans and providence shown in the actual history, growth and results of human development on this continent.

(2) In spite of many wrongs and mistakes America has in the main held to the principles of Bible teaching implanted by the fathers.

(3) Not only in its wars, but in its civic and political spirit righteousness and fair play have usually ruled its policies.

(4) Tribute to thousands of American homes and hearts that have given their best and all to keep it so.

*Conclusion*

1. Our mission to ourselves, to this hemisphere and the world today.

2. Our duty to God and our mission to "hold fast that which is good" and by keeping God as our God keep our country "God's Country."

## Great Texts and Their Treatment

REV. HENRY H. BARSTOW, D.D.

### VOCATION DAY, MOTHER'S DAY, MEMORIAL DAY, SEEDTIME, MISCELLANY

May offers abundant opportunity for constructive preaching on a wide range of themes and texts. The Winter is past; the Summer is coming; the lessons of the one can be carried over into the other on the buoyancy of the Springtime. Here are a few texts and themes that may be suggestive on the above timely topics:

#### Vocation Day

God's Part in Finding Leaders. 1 Sam. 2:35.  
Clean Hands for God's Workers. Is. 40:11.  
The Trumpet Voice. Isa. 58:1; 62:6.  
Visionaries and Visions. Jer. 23:28.  
Loyalty to Law the Leader's Test. Matt. 5:19.  
Service the Way to Authority. Matt. 20:25-28.

Our Divine Commission. John 3:27.

Christ's Task as Our Task. John 20:21.

The Teacher's Obligation to Himself. Rom. 2:21;  
1 Tim. 4:16.

The Kingdom's Varied Needs in Leadership. Eph. 4:11.

The Call of Human Need. Luke 10:25-37.

#### Mother's Day

God's Commendation of Good Parenthood. Gen. 18:19.

A Good Mother's Best Reward. Prov. 31:28.

A Mother's Prayers and What Came of Them. 1 Sam. 1:9-11.

Paul's Tribute to Motherhood. 2 Tim. 1:5; 3:15.

The Inheritance of Evil Motherhood. Ez. 16:44-45.

### Memorial Day

God's Gift of National Peace. Job 34:29-30.  
 The Nation's Divine Inheritance. Ps. 33:12.  
 God and the Flag. Ps. 20:5, middle clause.  
 The Nation's Power for Peace. Ps. 29:11.  
 The Nation's Spiritual Memories. Ps. 135:13.  
 Digging Again the Wells Our Fathers Dug. Gen. 26:18.

### Seedtime

The Futility of Weather Watching. Eccl. 11:4.  
 Optimism in Life's Uncertainties. Eccl. 11:6.  
 Spiritual Seedtime. Hosea 10:12.  
 The Law of Spiritual Investments. 2 Cor. 9:6.  
 The Identity of Things Sown and Reaped. Gal. 6:7-8.

A Parable of Progress. Is. 23:23-29.

Spiritual Broadcasting. Is. 32:20.

From Tears to Joy. Ps. 126:5-6.

A minister who will take his Concordance or Bible Text Encyclopedia or Topical Bible (Nave's) and follow through the words and themes that bear on these subjects will find endless material for his pulpit use. If he is willing to broaden a bit the use of Mother's Day especially he can find under "Home," "Family," "Parents," "Husband," "Wife," etc., all he wants. Similar broad approach to the other subjects will be equally rewarding.

Following the same general themes the following outlines are suggested on some of the Bible's "Great Texts:"

### VOCATION DAY

**The Christian Life: A Vocation or an Avocation?**

Scripture: Phil. 3:1-16. Text: verses 13, 14.

#### Introduction

1. Vocation Day as an established day in the church calendar.

2. Common usage to emphasize full time Christian callings like ministry, missions, etc. Larger viewpoint necessary.

#### Discussion

1. Theme.

a. Difference between Vocation and Avocation. "Vocation denotes one's regular calling or profession; an avocation is something which calls one away from one's ordinary calling or pursuits. It suggests a subordinate or minor occupation."—*Selected*.

Illustrate by business with art, sport, travel, gardening, nature, philanthropy, writing, etc.

b. Christian life as one or the other.

Carey was asked what his business was. He replied, "My business is missions. I cobble shoes to pay expenses."

Our common attitude the reverse of this.

Is our Christian life the main thing or a side issue, an "also ran?"

c. Christian life is strictly neither one.

It is a principle of life that dominates both, but is a vocation in itself rather than an avocation.

The text as impressing the Christian life as in itself a vocation.

2. The Vocations of the Christian Life.

a. If Christian life is an avocation then these get no chance.

b. The ministry.

Its supreme place and appeal.

Its present condition and demands.

Chief problem the attitude of Christian(?) parents who oppose their boys going into it.

c. Other needs and work.

Church secretaries, religious education directors, colporteurs, teachers, chaplains, social workers, etc. Missionary workers in medicine, teaching, agriculture, business management, etc.

#### Conclusion

1. Not all called to special things but all called to Christian life as a vocation.

2. Appeal to parents for co-operation and dedication.

### Human Need as the Call to Human Service

Luke 10:25-37. Text, Verse 29.

#### Introduction

1. What do we mean by a "call."

2. Lawyer puts same question in another form, "Who is my neighbor?"

#### Discussion

1. Attitudes of different persons in the parable.

a. Traveller: blank. Represents any one of any race or time.

b. Robbers: predatory. Living off others. Common everywhere.

c. Priest: indifferent absorption. Saw and passed by.

d. Levite: curiosity. Came and looked and passed by.

e. Samaritan: compassion. Came where man was. Note steps in his service.

f. All but Samaritan did what most of us do: looked out for No. 1. All the rest went on "their way." He "went out of his way" as to time, service, wine, oil, beast, money, work, thoughtful interest.

2. What was the call?

a. No angel or voice or persuading appeal or other special thing.

b. Just the need of a fellow man in trouble.

c. Physically, humanity needs such service in health, philanthropy, and that need is the call to those who have.

d. Intellectually men need instruction and guidance and the call needs only observation of facts to be heard everywhere.

e. Spiritually the same call with this added element that many are in the ditch and like it. They must be awakened and helped to see their own need. But the need is the call.

3. What is the Need?

a. For men and women with "compassion," love for Christ and fellow men.

b. For people specially trained for special kinds of need: ministers, teachers, nurses. "Full time Christian vocation."

#### Conclusion

"Lift up your eyes and behold the fields white to the harvest."

The need is the call.



**MOTHER'S DAY****A Message for the Mothers of Yesterday to the Mothers of Today**

Prov. 31:10-31. Text, Verse 31.

*Introduction*

1. In the gates today we praise her.
2. Her own works praise her better than we can.

*Discussion*

1. Points in the Passage.
  - a. Attitude of her husband. V. 11-12, 23, 28 l.c., 29.
  - b. Attitude of her children. V. 28 l.c.
  - c. Home care and industry. V. 13-16, 21-22, 27.
  - d. Business enterprise. V. 16-18, 24.
  - e. Philanthropic service. V. 19-20.
  - f. Spirit and quality. V. 10, 25-26, 30.
  - g. Conclusion in text. V. 31.
2. These as ideals and achievements of motherhood in all ages.
  - a. Their value to our mothers and to mothers of present day.
  - b. Always been mothers who missed them and cheapened motherhood.
3. Advantages and problems of present day motherhood.
  - a. Modern improvements in home mechanics for house work.
  - b. Communityization of home functions.
  - c. Better understanding of child-bearing and -rearing.
  - d. Enrichment of home opportunities by radio, telephone, etc.
  - e. Effect of these on mothers and home. How have they affected the morale of home life? What are we doing with the leisure afforded?

*Conclusion*

1. Unchangeable fundamental needs of motherhood and home.
2. The message of the passage needed today and always though must be adapted and applied to present conditions.

**If Christ Should Come to Our House?**

Scripture and Text, Luke 10:38-42.

*Introduction*

1. Story of passage as illustrating Christ's entry into a home.
2. Suppose we knew He were coming at 10:00 a.m. tomorrow?

*Discussion*

1. Our thought of such an event.
  - a. Would we be afraid, anxious, troubled, conscience smitten or the opposite?
  - b. Would we be expecting Him to look for the family Bible? To question us about prayer, the church, etc.
  - c. Would mother do like Mary or like Martha or like the two merged?
2. Illustrations from Scripture.
  - a. Cases of woman at well, centurion's servant, widow's son, widow of Nain, Jairus' daughter, Simon the Pharisee, wedding at Cana, Zacchaeus, home at Emmaus.
  - b. How these mark His tact, friendliness, gentle courtesy; also His insistence on His one life

business; frank but kindly pressure on sin, righteousness, judgment, etc.

3. He would touch on things needed: trouble, problems, petty things and big; always a solution for every matter.

4. He will be there at 10:00 a.m. tomorrow.

a. Also every day and hour.

b. The unseen, unrecognized Christ at Emmaus revealed in the simple meal time worship. Recall story of "Manson" in the "Servant in the House."

c. He will be there, but we can ignore Him, slight Him, expel Him or receive Him, hear Him and give Him a permanent place.

d. The special responsibility of mother as to how He is received.

*Conclusion*

1. Go home and expect to find Him waiting for you.

2. Use Hymn. "O happy home, where thou art loved the dearest."

**A Mother's Prayers and What Came of Them**

Scripture: Review First Three Chapters of First Samuel. Text, 1 Sam. 1:9-11

(If a minister does not care to use Vocation Day here is a message that covers the purpose both of Vocation Day and Mother's day.)

1. The Family Situation in the Home of Elkanah and Hannah.

The mischief raised when more than one woman is concerned. Not altogether an unknown problem in America today.

2. The prayer of Hannah and the dedication included.

A suggestion to young families.

3. The Birth of Samuel and the joy in the home.

The crowning glory of motherhood. Compare the attitude of some mothers today with that of Hannah.

4. The effort of Hannah to make good her vow before Eli.

Value of enlisting the co-operation of the church and its leadership in the religious training of childhood for service.

5. The story of Samuel's confirmation of his mother's dedication.

a. As a boy. His experience with Eli and God's call.

b. As a man. His influence on Israel and all subsequent history.

6. Note Elkanah's co-operation in the story, especially ch. 1:23. Note "Only the Lord establish his word."

A message to fathers carrying commendation and appreciation along with counsel and appeal.

**MEMORIAL DAY****Common Sense and Idealism: Two Great American Qualities**

Scripture, Deut. 7:1-11, 21-22; Phil 3:13-16 (Text)

*Introduction*

1. Hoover's statement in his speech of accept-

ance of presidential nomination: "My task is to give the best within me to interpret the common sense and ideals of the American people."

2. Idealism is the objective set before Israel in the passage and common sense in the way it was to be worked out. Same in the text.

#### Discussion

#### 1. Definitions.

a. Idealism — belief in the spiritual and ethical. The goals of life. Its objects and purposes. Opposed to materialism and fleshliness. Temporal and eternal. "What shall it profit a man," etc.

b. Common sense — the practical working out of the ideal.

Ways and means; adaptation and wisdom.

c. Relation of the two.

Blueprint and building.

Good, better, best. The best the goal; the good where we now are; the better as the step by step process of passing from one to the other.

The goal and the next step — this the test of common sense.

#### 2. Applications.

a. Memorial Day.

(1) Fierce idealism of Civil War times as to slavery and union.

(2) Practical working out of slavery's removal still going on. We are just beginning to learn common sense in doing it.

(3) The common sense of the American people burdened with the problem of secession.

b. Peace and war.

(1) Kellogg Pact to Outlaw War.

This an ideal adopted by the civilized world.

Now must be worked out by common sense policies and processes. America's part in the leadership of the world from war to peace.

(2) The folly of peace idealists and defense advocates railing at each other. Common sense lies somewhere between the two.

c. Personal aspects.

(1) We as American citizens each responsible for America's progress.

(2) Idealism in our own affairs and common sense in working them out: finances, character, home, business, children, etc.

(3) Our Christian life as our chosen ideal and the daily struggle to "press toward the goal."

#### Conclusion

1. Apply principle of sermon to prohibition prosperity, missions, church work, or any special interest at hand.

2. Apply to each soul in its immediate need and concern.

#### Old Truths in New Situations

Luke 5:27-39. Text, Verses. 36-39

1. Christ's parable of old wine and new bottles and its application then.

2. Old truths of American life and history as worked out by the fathers.

3. New situations of the present day.

a. A mechanized world.

(1) Scientific and under law.

(2) Machinery in industry and transportation.

b. A socialized world.

(1) Compare past isolation and present intercourse.

(2) Absolute necessity for neighborhood of nations for brotherhood of man.

c. A Demoralized World.

(1) Chief effect of war to make everybody familiar with the worst in the world. No more protective ignorance.

(2) Desperate need for Christian education — old truths in new situations.

d. A Spiritually Hungry World.

(1) Christ and religion more popular than ever when vitally presented.

(2) Emotional thrills no substitute for spiritual food.

(3) Knowledge of the truth to make men free.

4. Need of Christ's teachings and living power still fundamental to human life. The only solution to new situations. "We would see Jesus." America's outlook from the eminences attained in her past.

#### SEED TIME

The exposition of the parables of Jesus that deal with seed time and harvest are so abundant that they hardly need elaboration here. Taylor and Trench and many others stand on every minister's library shelves. We venture one only as a sample:

#### The Way God's Kingdom Comes in Human Hearts and History

Mark 4:26-29

1. By the sowing of the seed of divine truth.

It is "cast on the earth." It falls where it falls and takes its chances with evil seed. Cf. parable of tares.

2. It is sown by a man.

He has gotten it by learning or experience and passes it on to someone else. Refers not merely to formal "preaching" but to any truth dropped in conversation or writing anywhere.

The sower goes on about his business, forgets it and it grows "he knows not how."

3. It grows "of itself."

The Greek word is "automate," our word automatic. The forces of growth are in the ground for ordinary seed; and in the spirit of man for spiritual seed. It will grow by its own inherent life if it has a chance. Cf. parable of sower for various results.

4. It grows progressively.

Three stages: nativity, maturity, utility — the blade, the ear, the ripened grain.

These three stages appear in all life: plants, animals, human life, nations, churches, reforms, the kingdom of God.



5. The harvest is simultaneous with the ripening. Note "immediately."

This destroys the old-time idea of a long wait for another world.

Results and fruits show here as well as there.

This means in the soul that when a truth has had a chance to get full control of the mind and heart action will follow at once.

In groups of people like churches, families, communities, nations, etc., it means the full ripening of public opinion suddenly crystallizing into action, a result that sometimes comes with overwhelming speed and power. "Sow the wind and reap the whirlwind."

6. The lesson for parents, teachers in S.S. and public schools, ministers, men in every time and place throwing out unconsciously truth or error "for their reaping by and by."

Please note especially the passage in Isaiah 28:23-29 given in the list of themes and texts at the beginning of this department and given the topic, "A Parable of Progress." It is a "gem of purest ray serene" that the "dark, unfathomed caves" of Scripture sometimes bear. It is a true parable giving in more or less ironical form the most scathing rebuke to people who insist on always doing the same old things in the same old way. Note the opening exhortation. Note the opening question, "Doth he that ploweth to sow plow continually?" Note how the question is carried along: "Doth he continually open and harrow his ground?" The 25th verse tells what of course the farmer does: "When he levelled the face thereof"

doth he not go ahead and sow. The same idea is continued in the 28th verse: "Bread grain is ground; for he will not be always threshing it."

Here is given the progress of seed time from the plowing of the ground to the making of the bread. The concluding verse has almost the note of sarcasm in it: "This also cometh forth from Jehovah of Hosts, who is wonderful in counsel, and excellent in wisdom." As if the writer was weary of the blind conservatism and bigoted formalism of the people to whom he is speaking and he called upon them to recognize the common sense they used in agriculture and to apply it in the affairs of the nation and the religious life of the city.

The parable is preceded by a remark in the 22nd verse giving solemn warning of the "decree of destruction from the Lord" which the writer has heard. Here is a parable that can be used with most fitting application to the stubborn tendency of church people to hang on to old ways and outworn methods and to keep on plowing over the same ground. It applies painfully well to much church work so-called that is forever organizing and planning and conferring and committeeing for movements and efforts and work that somehow never really gets done.

It is a message that needs to be handled with wisdom but it should be handled and May is a good time to handle it when many ministers are planning their next year's work. Applications will readily come to the mind of any minister who is trying to initiate some better way of doing his work.

## Sermons

### Tarshish

JOHN ANDREW HOLMES, D.D.

Everybody has heard of the book of Jonah. Because it refers to a big fish, this book is regarded as a fish story. Indeed, that he is said to have been swallowed by a fish is about all of Jonah that the average man knows.

I may go further. At this point has been laid the emphasis of theologians. To prove the possibility of the big fish episode, scholars have penned whole volumes. It has been solemnly demonstrated that some men have been small enough to be swallowed by a fish, and that God could have made them, had he wished, still smaller. It has likewise been proved that the throats of some fishes have been huge — sufficiently so to swallow a man — and that God could have made them any number of sizes larger.

Let us agree that there may have been such fishes, but then let us forget them. For such concentration upon a fish — no matter how big — is out of all reasonable proportion. We read that "Jehovah prepared a great fish to swallow up Jonah" but not to swallow up the book of Jonah.

If the fish disgorged Jonah, I little care, but let it at least disgorge his book.

Here is a writing which lays before us some of the most tremendous of religious conceptions. Though its author wrote only one leaf, he wrote with a vision as wide as the world, a purpose as high as the skies. In the whole range of the Old Testament books, there towers not a single higher summit.

In the presence of its exalted teachings, to devote our attention to a mere fish would be like going fishing on the Day of Judgment. Consider this morning how the book imparts this lesson: that we cannot get away from God.

#### *The Call*

The Lord had commanded Jonah to go to Nineveh, but Jonah had refused to go. Still he continued to hear in his soul God's voice. At length, he determined to run away from that voice.

"I will go," said Jonah, "where God cannot go. For I have sometimes seen, in the harbor at Joppa, monster ships — the largest and strongest that

are built; and those ships sail for Tarshish, the most utterly God-forsaken place on earth. In that place, at the end of the world, I will find relief from the presence of my God."

Why Jonah supposed that there was no God in Tarshish, the story does not tell. I believe, however, that the explanation is this: In those times, men did not expect God to venture so far beyond the nation's borders, and Jonah shared the conceptions of his time. Yet the text does not so state. All that we are told is that Jonah set sail for Tarshish, in the expectation, however acquired, of escaping God.

This Jonah was by no means a contemptible man. Was he not so self-sacrificing as to order himself thrown overboard? Besides, if God chose him, from all the preachers of his time, to occupy at a critical hour a most prominent and difficult pulpit, must he not have been endowed with noble powers? It was not that Jonah was an unworthy person, but that the task which he had been chosen to perform was extraordinary.

The parish to which Jonah had been appointed was most disheartening. It was the down-town district of the world's largest and wickedest metropolis. Not only were bootleggers and racketeers running rampant, but all the members of his congregation were wicked, and even the cattle stood in need of repentance. Within forty days of her doom was Nineveh, and what assurance had Jonah that even by shouting himself deaf he might help matters?

#### *Jonah's Answer to the Call*

Is it strange, then, that the prophet declined the call? Or is it any wonder that his morale was impaired? Before he could be urged to reconsider, he had left town, by the first boat, for the most distant city on earth, fleeing from the presence of God; and why should we be surprised?

Jonah had chosen no easy way out. Consider the discomforts and dangers involved.

Scarce more than once in all the Bible story does a Hebrew venture to put to sea; and with ample reason. Though Israel's entire western boundary is washed by the waters of the Mediterranean, in all that distance there is hardly a harbor; and "hardly a harbor" is a good description of the one at Joppa. Palestine seems made of stones, and there were stones enough to spare to spoil that harbor. In spite of the fierce south-westers at Joppa, if one hazards embarking at that rock-bound port, one must wait for a day not so stormy as usual. It was on such a comparatively favorable day that I myself once decided to risk it.

Even then, the mariners were obliged to row as hard as their predecessors imaginably could have rowed for Jonah, and when they shot their craft between certain rocks, "the ship was like to be broken." The sea was so tempestuous against us that I was able to sympathize with Jonah's suggestion that the mariners drown him. Indeed, when the mariners seized me with strong arms and

cast me from their boat, as at length they actually did — I heaved a sigh of relief.

However, I was not pitched into the sea, but as our boat rose high on the crest of a wave, I was catapulted onto a modern steamship. A single mile in the boat rowed by those mariners had been too much for me, yet in the wretched sort of tub which oarsmen doubtless had to use in that ancient time, Jonah had elected to journey as far as the sea — and the world — extended.

Thus to travel as far as any ship could sail must have been very expensive. Besides, his voyage meant exile — to a Hebrew the worst of all punishments.

Yet what price can seem too high, if only it gets one out of ear-shot of the voice of God? Men drink, and drug themselves, in order to drown that voice. Men immerse themselves in pleasure, to get away from that voice. Men bury themselves in business, that they may cease to hear that haunting voice. Sometimes when men give large sums to charity, it is to pay their own fare to Tarshish, where they hope to hear no more God's voice of conscience.

#### *Jonah Learns a Lesson*

The outstanding fact, however, about this escapade of Jonah's is that he failed of his purpose. For God went with him. God made him trouble on the boat. God caused him to be thrown overboard. But when he prayed, God saved him; and when he repented, God ordered him again to Nineveh.

No longer does Jonah refuse, for he has learned his lesson. He has learned that it is idle to resist God's purposes. He has lost time, money, happiness, but he has learned that he cannot get away from God. God commands, God follows, God punishes, God Saves, God again commands; but God does not let men get away from him.

It had been tried by others. That cultured aristocrat, Moses, had tried it. Having caught a vision of his duty to his flesh and blood of the oppressed laboring classes, Moses ran away into the wilderness and forgot God. Yet one day he found the shrubbery of the wild places aflame with Deity, and he put off his shoes from off his feet, because he had discovered that the very dust he trod was holy.

Having offended God, Jacob likewise thought to flee from him. Far from home, he laid his head upon a stone, to rest. But as Jacob lay sleeping, he saw heavenly angels descending on ladders, he beheld his God. His stone pillow was thus rendered sacred to him, and when the dreamer awoke, he poured oil upon it. In that hour, he called the place the gate of paradise. Henceforth it was to be Beth-El — the House of God.

The fact is that every house is God's house. Every place is a gate of paradise. Every stone might well have holy oil poured on it. Every bush blazes with God. All ground is God's ground. And Tarshish? The place from which God is absent? There is no such place in the universe as Tarshish.

"Whither shall I go from thy Spirit?  
 Or whither shall I flee from thy presence?  
 If I ascend up into heaven thou art there;  
 If I make my bed in Sheol, behold, thou art there.  
 If I take the wings of the morning,  
 And dwell in the uttermost parts of the sea,  
 Even there shall thy hand lead me  
 And thy right hand shall hold me."

Realizing this truth carries a benediction with it. You cannot discern how near God is — nearer to you than is anyone else in this room — and at the same time cherish an unworthy motive. Jesus said, "Blessed are the pure in heart, for they shall see God," and in all reverence I would lay beside this sublime beatitude its own words transposed. For this also is wonderfully true: "Blessed are they who see God, for they shall be pure in heart." If you will only realize that the Lord your God is with you, whithersoever you go, thereby shall you be freed from fear and doubt and worry, you shall have power to save your soul. When the lost find God, then God finds the lost.

Never before has this blessed presence been so obvious as today. God is now becoming visible even in the places that men once called Tarshish. The "God-forsaken places" on the map of the earth, as upon the maps of science and philosophy, are being occupied by God's church, and wherever his church is found, there men cannot utterly lose God.

Constantly, indeed, through neighbors and friends, and through every moral movement in the community, the influence of the church is on everybody. Though you may never have united with the church, though you may have paid none of its bills, still you have not been unchurched. If merely you were watched over until maturity by a faithful Christian mother, and since then by a faithful Christian wife, it is not unexplained that you have decently behaved. For thus through all your days you have been in effect a ward of the church. Though the sun does not shine on the roots of trees, nevertheless they derive their life from his beams; and likewise men who do not attend church receive some share of church benefits. The whole atmosphere is surcharged with its preaching and worship, so that there can hardly be one person in this entire city who has wholly escaped God's church.

You thought once, perhaps, that you could escape it. You would never enter the sanctuary of God, you would never be touched by its power. But one day love came into your life. The one you loved was a friend of God, and with her, God entered your life. With her one day you stood before a minister of God's church, that in the name of God and by his sanction you might make her your wife; and with her, God came into your house. When the baby came, its name was placed on the cradle roll of the church, and in baptism it was enrolled among the children of the Almighty. As the child grew, the church school became its instructor, teaching it of God. The little one brought God into your house, and sometimes,

despite your determination, it even coaxed you to God's house. You had often said that "you had no use for preachers," but when the dark day of the eclipse came in your home — when the little one died — you realized, then, that you had great use for a preacher. It was to the minister of God's church that you went then, with heavy feet, that he might minister to you the consolation of God.

The church has become inevitable in every man's life, and it has demonstrated the inevitability of God.

To remind you of himself, God lays divine obligations upon you — obligations which you cannot shake off. While you may disobey God's orders, those orders remain the laws of your life. You may say: "I will have nothing to do with the commandments of God. I will not recognize the messages he sent me through Jesus. I will not take upon myself the vows of his church. I will promise him nothing. For if I make a profession, I may be held responsible for it." O foolish man! You cannot so easily exempt yourself. Contempt of the law absolves no one. If you do not have to profess yet you do have to behave. God holds those who are outside the church to the same high standards of accountability to which he holds those who are inside. God attends you everywhere, and records your whole life.

In my study, I have sometimes used a dictating machine. Every word I speak into that instrument comes back to me almost exactly as I have spoken it, and as often as necessary, until it is finally transcribed. A giant dictating machine is this universe, in whose waxen cylinders not only every word, but every deed, every thought, is recorded as a voice, to be heard again and again, in all the sweetness of its harmony, in all the ugliness of its discord, until you behold it at length, transcribed by that faultless amanuensis, the Recording Angel, when the leaves of the Judgment Book unfold.

You cannot resign from such a record. Twenty years ago, a man in Des Moines, Iowa, resigned from citizenship, asking to have his allegiance annulled; but the state informed him that it could take no cognizance of his resignation; and you cannot successfully resign your citizenship in God's kingdom. Jonah resigned his, but his resignation was merely placed on file — it was not accepted.

Henry David Thoreau once seceded from the state of Massachusetts, but Massachusetts never recognized him as an independent power; and you cannot successfully secede from God's moral universe, you cannot pass out from under the dominion of God's laws. Jonah tried it, but Jonah failed.

When God, through your conscience, lays a command upon you, there is no Tarshish to which you may take a boat, from the commandment of the Lord. Jonah embarked for Tarshish, but he soon found that his trip was to be personally conducted. God made the calm a storm for Jonah. God cast him into the sea of uncertainty. God



swallowed him up in the throat of affliction. God would not let him go from his commandment.

Yet what was the meaning of it all? Not hatred, but love. Not persecution, but salvation. It was the kindness of God that Jonah could not escape.

When the prophet prayed, how gladly God saved him! And not Jonah alone, but all the characters of the story. It was so with the sailors. It was so with the inhabitants of Nineveh. It was so even with the cattle in the stalls,

"For the love of God is broader  
Than the measure of man's mind."

Heinously guilty though the Ninevites were, still God had planned neither to destroy them nor to desert them. Rather, he compelled a Hebrew, dwelling in the land of religious privilege, to come and preach to them; and when the preaching had been done, and the Ninevites repented, God eagerly pardoned them.

Indeed, the loving-kindness of the Lord was so great that Jonah could not stand it, but lost his temper. Jonah had declared that Nineveh was to fall, and now he felt like one of our modern prophets who has set a date for the end of the world, when the world inconsiderately fails to keep the appointment. God's clemency was bound to impair Jonah's reputation as a prophet, and it is possible for a preacher to care more for his professional prestige than for the salvation of souls. People would jeer at Jonah. They would wag

their heads at him, thrust out their tongues and shoot out their lips; and how many a man who would gladly die for the kingdom of God could not bear to be laughed at! So imagine, if you can, the emotions of this preacher as he sat outside the walls of the city, awaiting the fire from heaven which was to destroy his ungodly parishioners. When to his chagrin no fire appeared, how fiercely his resentment flamed out! "I wish I were dead!" he exclaimed. "It is better for me to die than to to live!" The infinite mercy of God the poor little spirit of man cannot bear.

Perhaps you count yourself a Ninevite. Church-going men have told me that they were heathen, and I suspect that some of them are worse than heathen. Nevertheless — even though you were a monster — God loves you to the uttermost. So much as Christ has he given for you, and he will not give up till your soul is saved. Until that time, however distant it may be, all the forces of God's universe, both bright and dark, shall he use to reclaim you. If you make your bed in Sheol, behold, he shall be there with you. God is utterly inevitable in your life. His love will not give you up.

Then will you not pray, with Matheson:

"O Love, that wilt not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be."

## Self Realization

THE REV. A. D. BELDEN

The most famous and popular parable that Jesus ever uttered, the parable of the Prodigal Son, is a wonderful epitome of character. In the three persons in the parable—the prodigal, the elder brother, and the father—there are exhausted the main types of human character. Every one of us might be docketed with more or less accuracy under one or other of these types—the self-indulgent, the self-righteous, or the redemptive. The characters are worth considering from this point of view as they are presented in the parable.

### *I. The Prodigal Who Went Away*

Concerning any prodigal, it is always necessary to ask: "Why did he leave home?" In the actual instance of the parable we must assume that he left a good home. Although it may often be true that when boys and girls go wrong, home influences are to blame, it is by no means invariably so; sheer self-will can work terrible mischief in any life. Lads and girls have gone forth from the best homes to live the worst lives. It is a solemn thought that not one of us can absolutely guarantee the integrity of another's life. Always we come up against that subtle power of self-hood in every life, that royal but terrible power of choice. It is not wise to think that because you have been brought up in a good home or come of godly parents that you are immune from the sollicita-

tions of evil and the seductions of passion. There can be few more terrible experiences in life than to pass suddenly from the sheltered protection of an innocent home into the arena of fierce moral temptation untrained for the contest. "Let him that thinketh he standeth take heed lest he fall." Only by your own choice of good, sternly adhered to, can you be rendered safe.

Concerning this particular prodigal and all his type, it is possible to say two things with evident truthfulness. He was right in his quest; he was wrong in his method.

### *Realizing Self*

He was doubtless an adventurous lad, a boy of spirit, of strong, vigorous life, one who felt the call and the fascination of the big world beyond his home. It is a good thing that all men are not stay-at-homes like the elder brother. If there had been no Columbus there might still have been no New World, no American republic of brilliant promise. Had there been no St. Paul there might have been no British Christianity; had there been no Livingstone, Africa might have been still the Dark Continent.

This lad was in quest of life; the modern term for it is self-realization. Christianity distinctly approves that quest and that purpose. Did not

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Jesus say, "I have come that ye may have life, and have it more abundantly?"

Every soul feels at some time or other this imperious desire to realize itself, to live its own life, to dominate its own powers, to escape the dominance of others, however good they may be; to be just itself, to see the world, to drink deeply of the cup of experience, to say the thing that it is in one's soul to say, to explore all the vivid possibilities of one's being. The Hebrew sooth-sayer knew this craving when he cried to youth, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes;" but he also knew the great peril that attaches to a wrong method in such self-realization, for he went on to say: "But know thou that for all these things God will bring thee into judgment."

### *Which Self*

Upon this mighty impulse implanted by God within the soul, which is indeed the very urge of his own being beneath and behind our own, there has too often been erected a false philosophy of life, inherited from the pagan world and increasingly prominent in these modern days. It tells us that life is given us simply for the attaining of all possible experiences, that it has no other purpose or meaning but to be an endless succession of feeling states. One takes one's inheritance and just spends it; how, does not really matter so long as it is with the utmost indulgence. The mistake made by that philosophy, which no one has expounded with greater subtlety than Oscar Wilde, is the mistake made by this foolish boy. It means the choice of the wrong self for realization, the self of the body, not of the soul; the self of lust and not of love; the self of an animal past, not the self of a divine future. For it is the supreme characteristic of the human soul that it is not one harmonized self; it is much more like a chrysalis from which some beautiful winged creature is seeking to emerge; one can live for the chrysalis or for the winged creature. Every soul is an arena of battle between a lower self and a higher, between the old man and the new, between the self of a dying world and the self of an eternal world. We are all conscious of that self within us which finds a fierce delight in pride, passion, and pleasure, a self which rides roughshod in its imperious demand for indulgence over the feelings and happiness of others, over the debt to the old people and the old home, over the whisperings of conscience, over the still small voice of a deeper and nobler self. This self of history, as we might call it, has been already realized; it is the animal self which has already had a long, long inning. There is a self of destiny, to which is offered the endless heritage of the Creator, calling just as imperiously for realization in every soul. What psychologists call today the "libido" of the other self must be transferred and consecrated to the demands of this new and higher self. This effective consecration, this passing over of energy from the one principle and purpose to the other, is the main business of every life.

The lesson of Christ's parable for self-realization is, therefore, a very solemn one. It teaches us what experience amply verifies, that self-realization by the indulgence of the lower self leads only to the deprivation of life; it leads, to quote one writer, "to a self in rags and tatters, starved and degraded, glad to eat the husks that the swine do leave, pitied at last by no man, hated and feared by all, loathed by oneself."

It is not "seeing life" as it is so often called, it is seeing death. Beneath the mask of pleasure is revealed but a grizzly skeleton. Beyond its all-too-transient reward lies that corruption which is the inevitable harvest of those that sow to the flesh. It is the height of wisdom in youth to hate this way of life for the way of death that it really is. Never, perhaps, did the young people of the world need this warning more than in these days, when the material element of life has developed to such a fascinating variety and is replete with sensational pleasure. It is simply not true that the way to the higher life necessarily lies through the morass of sin and shame; it is possible to seek and to find the unsullied life and yet to miss nothing of the real glory of existence.

### *II. The Prodigal Who Stayed at Home*

In the elder brother we have a very different character; doubtless a man of perfect respectability. No foulness clung to his reputation, it was without reproach. His duty to his father and to his home had always been well done, he had never given his parents a moment's anxiety; he was as regular in his life as a machine.

Perhaps it is as well at this point to say a word for the good lads. It is no mean thing to discharge one's debt adequately to those who have cared for one through the helpless and ignorant years; the world would be indescribably poor if it were not for the faithful sons and loyal daughters who have often shut themselves up to a life of circumscribed experience and of repressed desire in brave self-sacrifice for those they love. They shall not lose their reward.

And yet the elder brother was a prodigal, too, of another and subtler kind. There was a certain polished hardness about his character, an alienated sympathy. Doubtless Tennyson's description might apply: "Icily regular, splendidly null." In all probability he was so satisfied with himself that anybody else's admiration would have been quite wasted upon him. In him the quest of self-realization was largely dormant, because the self in possession was perfectly satisfied. The notion of moral improvement, of a greater self to be desired, had atrophied.

The return of the younger brother brings to sudden expression this subtler form of self-indulgence—namely, self-satisfaction and pride. He burns with a sense of injustice. This man who had never spared an hour's pity for the prodigal lad battling with the world; who had never felt it worthwhile to journey into the far country to bring him home again! Sympathy for this elder brother is entirely misplaced. He had chosen the sheltered life; in that he showed a degree of wisdom. It is by no means clear, however, that he

would have behaved any better in the world, had he braved the world, than the younger son had done. Here we have the egotist living as purely for self as his younger brother, but filled with self-righteous anger because he is blind to the awful risks his brother had run. "It is meet that we should make merry and be glad," said the father with his keen perception, "for this my son was dead and is alive again, was lost and is found."

The elder brother had no thought for the younger man's suffering in the far country, and he had no perception at all of the anguish of punishment that the younger son had already experienced in the loss of his self-respect. There is, however, a greater fact still about this elder brother. He, too, was a prodigal from his father and from his home. One might measure the distance from that home to the far country, but who can measure the gulf between forgiveness and unforgiveness, between generous, redemptive love and mean self-righteous hate and anger, between sublime unselfishness and colossal self-centeredness? This man had lived with his father, eaten at his board for years, enjoyed his company, yet, though bone of his bone and flesh of his flesh, he was not yet soul of his soul! He was a wanderer in the far country of an alien character. Ian MacLaren has penned lines of eloquent appeal to this elder brother that illustrate very vividly the blindness and the instinctiveness that fall upon the self-righteous.

He writes thus:

"No doubt it is a little hard that he should have a feast when there has been none for you. Have you any friends whom you could ask to a feast? Come, be sensible. Would you have wished that feast on the same terms? To play the fool, to degrade yourself in the far country and come back in rags is a heavy price to pay for a feast. Has he a new robe? Do not forget the filthy garments they have taken out to burn lest they should defile the house. The fatted calf! Well, he has been willing to eat the husks of the swine. You are jealous about the ring; it is a poor solace for the language flung at his head as a swineherd. Amid the dancing and the singing your brother is thinking of the filthy beasts among which he used to lie."

One is left wondering whether the young prodigal found it possible to stay at home in the company of the elder brother. Certainly, if one looks at life today, one discovers no greater obstacle to that return home for which hosts of prodigal hearts are yearning, than the appalling self-righteousness and the cruel condemnatory attitude of those who externally seem to be at home with

God. It is not the Father these poor souls fear so much as the gauntlet of criticism that seems to be the only avenue of approach to him made by those who are determined that at least one text shall be forever true: "The way of transgressors is hard."

### III. The Father

Here we have a wonderful character; one who is able simultaneously to love both these prodigals. I wonder which hurt him most, the younger hot-blood sinning from impulse, horribly cruel in his selfishness and yet suffering terribly for his sin, or the elder, cold-blood, all of, and critical, hatefully correct. Whichever hurt him most, there was forgiveness for both—love, generous to the last degree for each of them; a welcome home to the father's heart for each and for both, and a love big enough to understand them both, to pity them both, and to reconcile them to one another.

It is a solemn and beautiful vision, this love so passionately redemptive. Jesus has summed up in this character his thought of God. People have complained that there is no reference to the atonement in this parable. How can they be so blind to the meaning of this love? *Here is a love which will not shrink from any sacrifice for edem.* All too long we have seen atonement as the necessity to placate appalling wrath. It is nothing of the kind. *It is the still more awful necessity to satisfy the overwhelming, yearning love of God over every kind of sinner.*

The parable leaves us face to face with a great question. The Father's love brought one prodigal to repentance. Did it bring the other? How eloquently and patiently he pleaded with the elder son. "All that I have is thine, and thou art ever with me."

God has no use for a righteousness that is not redemptive, that does not seek to cover the multitude of sins that burn with shame a brother's soul. No child of God whose spirit is not that of atoning sacrifice can be at home with him.

Self-indulgent, self-righteous, or redemptive—there are these three types. Two of them are outside God and out of life, racing for death. In which of them am I? In which of them are you?

Who seeks for heaven alone, to save his soul,  
May find the path, but will not reach the goal.  
While he who loves may wander far,  
Yet God will bring him where the blessed are.

*(This sermon is one of a collection of sermons by this distinguished preacher and writer published by the Cokesbury Press, Nashville, under the intriguing and impressive title, "Religious Difficulties of Youth").*

## Christ's Redeeming Love

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." Eph. 1:7.

Redemption is the most glorious work of God. It is greater than his work of creation. Paul

delighted to dwell upon this theme. The reason was that he himself had experienced Christ's redeeming love. He had been redeemed from the error of his ways, from the curse and bondage of the law, washed in Christ's blood, endowed with



his Spirit and made an Apostle of the cross—well might he glory in his Redeemer!

To redeem means to buy back, to pay the ransom price. This is what Christ did for us when we were captive under sin.

I. First, consider the necessity of our redemption. The sinner is a captive: (1) To sin. "Jesus answered them: Verily, verily, I say unto you, whosoever committeth sin is the servant of sin." (John 8:34.) We feel that bondage. We know that sin rules and reigns within us. (2) To Satan. Paul speaks of sinners as, through Christ, "recovering themselves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. 2:26.) (3) Under the law. We have broken the law of God, and for this reason "the Scripture hath concluded all under sin." (Gal. 3:2.) The literal meaning is, "shut up in prison." The idea being that Justice has put us under arrest for violating the law. An imprisoned captive is in a state of darkness. "Having their understanding darkened." (Eph. 4:18.) A captive is bound in fetters. So are sinners "in the gall of bitterness and the bonds of iniquity." The captive is an exile, away from his father's house and fellowship. The captive is in a state of wretchedness and misery, "poor and miserable and blind and naked." How great our need of redemption!

II. But, thanks be to God, he does not leave us

in this condition, but provides for our redemption. Think, then, secondly, of the Agent of our redemption. "In whom we have redemption." The person is Christ, our Saviour.

III. The means of redemption. It is stated: "In whom we have redemption through his blood." "We are not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ."

IV. The blessed fruits of redeeming love; even the forgiveness of our sins. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Grace is unmerited favor, and his forgiveness is without limit by our demerit. He casts our sins behind his back. He blots them out of the book of his remembrance. He sinks them into the depths of the sea. He forgives "according to the riches of his grace."

A king once offered a subject a very munificent present for some service. The subject said: "This is too much for me to receive." The king replied: "But it is not too much for me to give." He was rich, and gave according to ability. God is very rich and very loving, and when he gives it is "according to the riches of his grace."

Let us receive and prize at their true worth God's gifts of grace.

## Seeing God

REV. ARNOLD EVERT LOOK

"Lord, shew us the Father, and it sufficeth us." John 14:8.

"He that hath seen me hath seen the Father." John 14:9.

Philip is not the only man who has said, perhaps not in the same words, but in words with the same meaning, "Shew us the Father, and it sufficeth us." This has been the cry of mankind through all the ages of religious history. In some form or other it has grown in the heart and risen to the lips of every seeker after God. It is the verbal expression of the heart hunger that has led men ever onward and upward in search after a satisfying knowledge of the one true God.

The fool who has said in his heart, "There is no God" has quite as often said to those who remonstrated with him, "Demonstrate his existence; prove that there is a god; shew him to me and I shall be satisfied." The skeptic who has doubted either the existence or the interest of God in human life has not always been a negative critic seeking only to tear down the structure of faith erected by others or an embittered cynic who saw all things through the clouded prism of his own bitterness, but quite as often he has been a sincerely seeking soul, dissatisfied with the divided testimony of the material universe and genuinely desirous of a satisfying vision of God. "Shew me the Father," he has exclaimed to God's handiwork and to God's people, "and I shall be satisfied." The true agnostic does not doubt or deny God. He rather

doubts or denies the knowing process. He is an agnostic because he has become convinced that it is impossible for anyone to shew us the Father and what cannot be brought within the realms of our experience cannot be known. He too has often cried out in the emptiness of his hungry heart, "Shew us the Father." And even the religious man, in whose heart the seed of faith has grown to the maturity of character and has borne fruit, has been compelled at times to say sadly, with the father of the spirit-possessed boy whom the disciples could not heal, "Lord, I believe; help thou my unbelief." Perhaps it is a great moral issue and the line of division between the right and wrong has grown indistinct with the uncertain shadows of disciples whose lives should be full of light; perhaps it is a trip through the valley of the shadow—so deep and so dark that even the sunlight of God's love seems shut out—whatever it is, there come times in even the life of faith when we are wont to exclaim with Philip, "Shew us the Father, and it sufficeth us." If we could only see God; know that he is near and that he is pointing out the way, it would satisfy us. In fact, even now, as we gather for worship, if we were to analyze the deepest desire of our hearts, we might find it difficult to discover more fitting language than the request of Philip. We want to see God, the merciful and loving, ready to forgive and forget all our unworthy thoughts, unkind words and ignoble deeds; ready to cleanse, to

receive, to strengthen and to save to the uttermost all those who put their trust in him.

We want a better vision of God, the Holy One. It is a pleasure to hear great musicians because there is music in the soul and our capacity for the enjoyment and reproduction of music is drawn out and enlarged by listening to the master musician. We stand in awe before the creation of the genius of a great artist because there is art in the soul and it is cultivated by contemplation of the artistic. We associate with good friends because there is friendship in the soul which is nurtured by social contacts. And because somewhere on every life there is impressed the inefaceable stamp of our divine origin, which reads, "Holiness unto the Lord," we gather for the worship of God, seeking through contemplation and fellowship with the Holy One to become holy.

We want a better vision of God, the Almighty, because we are conscious of our weakness and our need of power. Man has indeed gone forth to conquer and subdue the earth. A few evenings ago, as I stood in the chill and shadows of gathering darkness, beside the dying embers of an outdoor fire, where brush had been burned that day, my mind turned back in imagination to the time when men were dependent upon a fire like that for protection from the cold. What a contrast to our modern dwelling, made practically independent of all natural elements and utilizing coal, coke, wood, gas, electricity, water and steam to maintain uniform heat. Then I thought of the time, not so long ago, when the great mass of the common people were children in mind, untaught, superstitious, in bondage to ignorance and fear. What a contrast to modern popular education. Today, all the wisdom of all the historic ages and of all the modern world is accessible to every child in our great land. The highest and best in the intellectual, moral and spiritual realm lies within the grasp of the growing boy or girl of this generation. What increased opportunities for goodness, for power and for service, are ours! And yet, how weak we are! There is still much of that sin attributed by James "to him that knoweth to do good and doeth it not." Paul is not alone in feeling a desire to do good without the corresponding will to do good. Men still need that Gospel which is the power of God; an enabling, actuating power capable of so reinforcing the will that the desire to do good is thrust into deed by the will to do good.

We want to see God the Omniscient, the all-knowing. It is a keen commentary upon human nature that the lecture "Acres of Diamonds" should have been delivered so many thousand times with so large monetary return. The revelation of unseen possibilities near at hand, of undeveloped talents, of ungrasped but available opportunities, which that lecture disclosed has been vitally realistic. Men have known that they were being told a great truth of enormous value which, if grasped, would enrich their lives. An ancient seer wrote, "Where there is no vision, the people perish" and, after all, how blind we are.

For eighteen centuries the conscience of Christendom couldn't see straight on the question of slavery. Less than a century ago, ministers of high standing were defending slavery as a holy, God-ordained institution. Thank God, our eyes have been opened, for nearly nineteen centuries unspeakable woe has been visited upon our race by traffic in drugs made possible in large part by the blindness of the disciples of light. After nearly two milleniums, the eyes of Christian people are just beginning to focus correctly upon the question of war and even yet it is questionable whether we will dare to be Christian and obey God rather than men—and Mars. The student of church history learns with amazement of the centuries when the Church, for the most part, either winked at, or ignored entirely, the most flagrantly anti-christian practices in politics, industry and morals. Then the student looks at contemporary life with its glass houses and drops the stone he had prepared to throw at the ancients. How hard it is to see! Will those of future generations call us as blind toward political corruption, industrial inequalities and moral problems as we call the christians of former centuries who could not catch the vision of Christ with reference to brotherhood and the worth of personality? After two milleniums, the Church is only beginning to get an adequate vision of stewardship. The Kingdom still languishes; the church still kalts; time passes; community after community is still only half-heartedly half christian because we do not see God; his love, his power, his purposes, his work and his commands. Dimness of vision underlies indifference of attitude and lukewarmness of effort. No sinner is ever happy in his sin after he sees God and no christian is ever content to remain merely a nominal christian after he has seen the Lord, for no man has ever seen God without seeing a great work to be done and saying, "Lord, send me."

The great question then is, "How can we see God." In this connection it is interesting to note the accounts of some of those who have seen God. It is written that Adam walked and talked with God before the fall; that Moses talked with God on the mount, but that later he was only permitted to see the goodness of God, for no man might see God and live; that Isaiah saw the Lord, high and lifted up and his train filled the temple, and that John, exiled on the isle of Patmos, saw the Lord. In the cases of Isaiah and John, some description is given, but it is only the highly figurative language of those who endeavored to describe a glory beyond human description. Neither the likeness of God nor the way whereby others may see him is revealed. How then shall we see him? We are led, therefore, in this case, as always for the goal of our search to Jesus Christ and to his answer to the request with which Philip came. Philip asked for a satisfying vision of God. Jesus answered, simply and directly, "He that hath seen me hath seen the Father." Here is the only satisfying answer to men's search for God. This will satisfy you, replies Jesus, God is like me. God is like Jesus Christ.

How startled these men must have been when first this fact came home to them. They were Jews, trained to believe in the unity of God and to abhor any material or human representation of the godhead. This conception was embodied in the most holy part of their sacred writings, the first two of the ten commandments. Yet here is one who claims to be the supreme revelation of God.

"He that hath seen me hath seen the Father." This claim which Jesus made led to his death, and to the discouragement and dispersion of all his disciples. But belief in that claim produced Pentecost, Paul, the Christian church and that belief is today the cornerstone of Christianity. It has met the skepticism of popular thought; the scorn of materialistic philosophy and the organized opposition of the sword, but the simple

fact that God is like Christ is today the highest message and the mightiest fact of the Christian gospel. This is no abstract doctrine or theological formula; it is a fact of christian experience, attested by the lives of millions of believers who have actually found God in the knowledge of Christ. God is like Christ; like his teachings; like his personality; like his love; like the best, the highest, the purest, the most perfect conception of human faith. To know Jesus Christ; to catch his spirit; to do his will; to live his teachings and to become like him, is to know and do the will of the Father. And when the vision fades and the way is obscure, and our heart hungers and thirsts for the living God, let us reassure ourselves with the words of the great Saviour and Friend of humanity, "He that hath seen me, hath seen the Father."

## Prayer Meetings

### MEDITATIONS

#### 1. *Personal Immortality*

In the Old Testament there is not very much emphasis laid on the future life; it is in the religion of the Lord Jesus Christ that individual immortality, in some sphere of free and untrammelled development, is most greatly stressed. Christianity lays all its emphasis on the individual life; no religion has ever placed such a value on human beings. Not a sparrow falleth to the ground without your Father's notice; every hair of your heads is numbered. Jesus believed and taught that God was really our Father, that every one of His children was to Him inexpressibly precious. "Your Heavenly Father knoweth."

No one ever understood the human heart so profoundly as Jesus. Where ever we can test his ideas, so far as they relate to earthly activities and behavior, it will appear that he was always right. He spoke the truth. It is certainly reassuring to remember that one who is invariably accurate when his ideas can be subjected to verification, has a good chance of being right in his predictions.

Jesus was certain of personal immortality, of the persistence of the individual soul after death. About this matter He spoke with absolute confidence. He was sure of the future; can we not follow where he leads? If we find all of His practical teaching wise, reasonable and true, does it not help us to believe that He was not mistaken in other things? — *William Lyon Phelps, in The Em Bee Cee.*

#### 2. *Four Classes of People*

The whole human family may be divided into four classes. (1) The "Drifters." They make no plans, no careful preparations. They "take life as it comes," but little life ever comes to this class and what does come is little used. There is a point

in Niagara River above the great falls named, "Past Redemption Point." Drifting beyond that point means death. Drifters do little harm but what good do they?

(2) *The "Kickers."* One may kick against the evil of his day and do some good. Kickers usually do much harm. Kickers complain, find fault or object to what others are doing while they do nothing themselves. Sam Jones said, "Some folks wear out seven pairs of holdbacks to one pair of tugs." In Moses' time such folks were called "mur-murers." They undermined the influence and power of Moses over the people whom God sent him to lead out of bondage. It is easy to poison the minds of your children by what you say at the dinner table. Some people kick from the cradle to the grave. They are like an old Elder, in England, of whom it is said, he was born in the objective case. "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad." Proverbs 12:25. Be an encourager, not a discourager and "sustain with words him that is weary." Isa. 50:4. (3) *The "Pickers."* They pick and choose among the conditions of life those things which conduce to their own personal ease and comfort. They are on the lookout for picked jobs — the soft places, the seats of ease. Like Diotrephes "Who love to have the pre-eminence." Any movement to enlist their interest must originate with themselves. Lot did some high-class picking but ruin came to himself and family. "Safety First" may become a very selfish maxim. Lord Robert's advice to his officers was: "If you desire promotion, try to get shot!" (4) *The "Sticklers."* Jesus said "Abide." Paul said, "Be steadfast and not be weary in well doing;" John said: "Hold fast." A postage stamp sticks to its job until it gets there. The Church needs more folk who will see things through and stick until they "get there." Beecher went to hire a horse. He asked "Is this a good horse?" "Yes, sir, he



does what he is told." "I wish he were a member of my Church," replied the preacher. Stickers have had a genuine spiritual experience and cannot be moved. Such never fail to carry out their contract. They have learned to give up the evil of trifling with duty. They think, they speak, they act, and they mean it. An old metrical version of *Psa. 125* begins:

"Who sticketh to God in stable trust,  
As Zion's mount he stands full just,  
Which moveth no whit nor yet doth reel,  
But standeth forever as stiff as steel."

— *John Bunyan Smith, D.D., Bulletin, First Baptist Church, San Diego.*

### 3. Are We Four-Sided or Lop-Sided?

Education is a four-fold program involving the pupil—the teacher—the parent and the text book. The success of the program depends upon the desire of the pupil to learn, the ability of the teacher to impart knowledge, the willingness of the parent to co-operate and the value of the text book. With our text book, the Bible, there can be no question as to its value. There is a real desire on the part of some pupils to learn, and of others it could be greatly increased if parents would encourage with a little co-operation in the plans projected by the teachers. Let your children see that you esteem the Bible as the foundation of religious teaching and true Christian character building. Let them understand that you esteem the offices and character of the Sunday School staff, and do your utmost to co-operate with them in bringing your children into a true relationship with God.

"The need of the hour is not more houses or freight cars, not more factories or ships, not more legislation, education or banking facilities, but more spirituality. The fundamental of education should be the developing of such qualities as integrity, self-control and faith, which qualities are the products of true religion."— *Exchange.*

### 4. A Guarantee of Peace

The enthroned Christ in every heart, every home, every community, is the best guarantee for peace, happiness, success and service. Certain strangers came saying, "We would see Jesus." All about us there are strangers(?) who would see Jesus in us. If they see Him, they will be strangers no longer. Christ enthroned in the heart makes all the world akin. Narrowness, selfishness, bigotry, intolerance must all disappear when Christ comes in. No apology can be allowed for one single moment. Christ will not permit that. When He is on the throne everything that is opposed to Him must be put away. He must reign. It is his by right of purchase. The enthroned Christ will bring a sweetness, a charm of presence, that will make even the unlovely attractive. Cultivate personality? Yes, put Christ on the throne in your heart. Improve the home-life? Yes, take

Him into partnership and make Him the abiding Guest in the seat of honor at the family board. Make a better city with better homes? Yes, do it by a better recognition of Christ and His claims on the community. Better churches, better attendance on the appointed hours for divine worship, better observance of law and order, better understanding of your neighbors and a better sympathy with their needs will contribute to better and happier homes. Not the palatial home; not the piles of bric-a-brac, the loads of furnishings; but the home spirit in which Christ is the centre will make better homes and happier hearts. Then the community and the nation will be better. "We see Jesus . . . crowned." That is what the world wants to be able to say when it sees us, our homes, our community, our nation.— *Rev. Ernest H. Shanks, Ph. D.*

### 5. A Capitalist

Most of the business of the world is conducted on the basis of credit. All credit is based upon four things: capital, collateral, capacity, character. A whole chain of banks has been extended across the country which has capitalized character. All banks insist upon character as the indispensable security.

If you have a sound character, you are a capitalist.

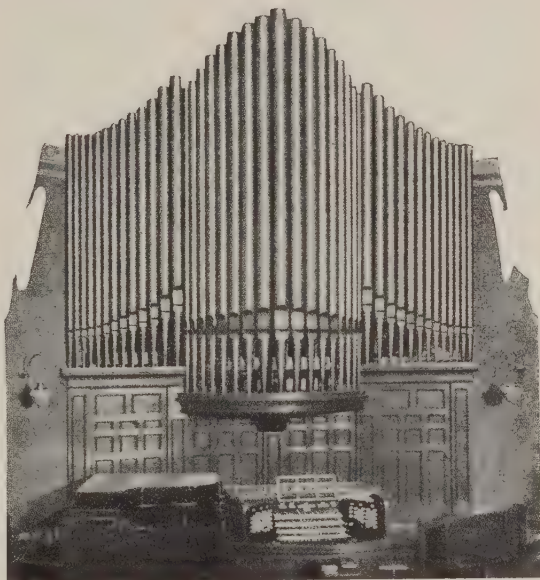
The supreme test of character is fidelity to trusts.

Without fidelity there can be no security either in cash, collateral or capacity. If to character, you can add capacity, you are still more a capitalist. Your capacity, small or great, is an endowment with which God has set you up in business for life.

What do you possess by way of "gifts" which you did not receive? That is why we call them "gifts." Whatever "talent" you possess, God gave you, but He gave it to you in trust. If you hold it in trust, you are a good steward only as you use it as He directs. In fiduciary transactions, the diverting of a trust is seriously regarded and men are punished when found out. The first claims on a man's or woman's income are what? Jesus said they were God's claims. "Seek ye first the Kingdom of God and his righteousness." Then He added one of the best tested and well proved promises in the Bible: "and all these things (food, clothing, etc.) shall be added unto you. For your heavenly Father knoweth that ye have need of all these things."— *Exchange.*



# Springtime Glorified!



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## Mid-Week Topics

REV. W. SCOTT STRANAHAN, D.D.

### THE PATRIOTIC QUEEN. Esther 4:13-17; 5:1-3.

The story of Esther is not without its difficulties to the religious mind. The name of God is not found in the entire book and no act of worship, except fasting, is mentioned. Every pure heart must sympathize with Vashti for her courageous decency as much as they admire Esther for her beauty and sacrificial spirit. The inspiring center of the book of Esther is in that sublime challenge of Mordecai: "Who knoweth whether thou are not come to the kingdom for such a time as this?" and the heroic resolve of Queen Esther: "If I perish, I perish." Here is a message for all times and all lives.

#### *Everyone is Called to a Kingdom.*

Democracy is simply an assertion of universal sovereignty. There is no domain like duty, no sovereignty like service, no royalty like that of character and its opportunity.

It is an inspiring example to all true hearts, and especially to all womanhood, this stirring story of the lovely Jewish woman, who at the call of a great crisis, mounted from a mere earthly queenship in the dreamy idleness of an Oriental harem, to a more glorious throne in the realm of noble daring and unselfish duty.

Every true woman is a queen. Her first and dearest kingdom is the home. But Christianity has greatly enlarged the sphere of a woman's life. Today in Christian nations and even in some pagan realms, all professions, arts, crafts and occupations are opening their doors to her. Life has become her keyboard. Her hands strike the chords that dominate our times and which are the overture of the future. Nowhere is this truer than in America. Nowhere else do women have such largeness of liberty, such wealth of influence, such range of opportunity.

#### 1. *Kingship Involves Duties.*

Place and power are granted by God as a privilege, but also as an obligation. "Duty" is the supreme word of life. That was a fine old phrase of chivalry — *noblesse oblige*. Nobility is obligation. It is like the motto on the crest of the Prince of Wales: *Ich Dieu* (I serve). Real royalty is expressed not in pomp and power, but in service. Offices, successes, fortunes and thrones are more than a gift — they involve a debt. The women — and men also — who clamor for larger rights need to remember that they are daring larger duties, coveting heavier burdens and seeking the severe moral test of more awful responsibility. That was a stern message which Mordecai sent to the queen: "If thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy house shall perish." The heartless dancers of the Tuileries before the French revolution ignored their suffering sisterhood of France, and doom was not long delayed. Self-seeking is always self-ruin.

#### 2. *Esther's Duty.*

Esther faced a dangerous duty with holy daring. "If I perish, I perish," were her brave words. It was a moral heroism far superior to mere physical bravery. Self-preservation may be the first law of nature, but self-sacrifice is the first law of the Kingdom of God. It was not herself, but her nation for whom all this glory of Esther's royalty must be jeopardized. The true Christian cannot consider his own salvation alone. "Rescue the Perishing" has more of the gospel of the cross in it, than "When I can read my title clear." Religion is a commodity the more of which we export the more of which we have.

#### 3. *Esther's Patriotism.*

No book is more intensely patriotic than the book of Esther. She is the supreme heroine of patriotic devotion — a very incarnation of Jewish nationalism. It was a time involving the preservation of the people of God — more than that the destiny of the world. The position of Esther called for the larger patriotism of the world to be conquered by the God of righteousness. She counted the cost, as she faced the arbitrary scepter of a cruel and capricious king. "If I perish, I perish." Moral courage dares to die for high ideals for others.

An aeronaut once affirmed that a woman's voice climbs higher in the air than any other. One thing the queenly soul can offer is the sacrificial spirit and the intercessory prayer. The highest Kingship, that of Christ, is mediatorial. He came and we can come, not to an arbitrary Xerxes, but to a loving heavenly Father.

### NEHEMIAH, THE BOLD BUILDER. Neh. 4:6-15.

The religious life has ever proved its power to thrive in the most unfavorable environments. Paul found, "saints in Caesar's household," within the very shadow of a tyrant's throne. So in the splendid palace of Artaxerxes I, in the "city of lilies" Nehemiah kept a clean conscience amid the corruptions of a court. Piety is exotic anywhere in this wicked world, but the soul can always make its own climate by prayer. So this cupbearer of the king of Persia, surrounded by the perilous perfumes of royal favor, kept his religion sweet and sound. Probably it was his piety that made him a favorite. Necessity compels wise rulers to trust the godly man. Nehemiah flung himself, his splendid talents, his substance, his position into the breach of broken walls and of shattered national hopes. Of an intensely emotional nature he did not waste the substance of his soul in passion. His sorrow drove him to God. *Prayer* — persistent and penitent prayer, was the solvent of his trouble; the source of his strength, and the prelude to action. His was the prayer of a practical business man and complied with the maxims: "Pray as if everything depended upon

(Continued on page 966)



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# Book Reviews

REV. I. J. SWANSON, D. D.

**The Use of the Old Testament in Current Curricula**, by Robert S. Smith, Ph.D. 337 pp. Century. \$2.25. The author is Prof. of Christian Nurture in Yale Divinity School. This book is of especial value to all who have a responsibility for the curricula of Church Schools. It examines critically the curricula of the International Graded Series, the Constructive Studies in Religion, the Completely Graded Series, the Beacon Course in Religious Education the Christian Nurture Series, and the Abingdon Week-Day Religious Education Texts, in order to discover the exact and proportional amount of Old Testament material used in each course and the criteria by which they seem to evaluate such material. It tests each course by the following standards: the employment of the results of critical scholarship, the acceptance of the standards of Jesus as a valid measure for the ethical and spiritual quality of the Old Testament adaptability of the material to the so-called social objectives, conformity to the principles of a graded methodology, and provision for progressive character experiences and conduct activities. A competent discriminating, and valuable study of the subject.

**The Dramatic Story of Old Testament History**, by Ira M. Price, Ph.D. 471 pp. Many illustrations and maps. Revell. \$3.50. For a graphic, fascinating and illuminating survey of Old Testament history from Adam to the Greek invasion, this book is unrivalled. Its dramatic word-pictures hold the reader enthralled. It leaves the reader with such an understanding of the Old Testament as correlates its story with the life of the nations with whom the Jewish people came into contact and by whom they were, in many cases, profoundly influenced. Dr. Price makes use of archeological discoveries which confirm and illustrate the Bible narrative. Maps, a chronological chart, and a carefully arranged index add to the value of the work. Read this book in connection with the Old Testament and you will gain a new understanding of Israel's place in history and of its great, even indispensable, contributions to religious thought and life.

**The Sumerians**, by C. Leonard Woolley. 198 pp. Illus. Oxford University Press, American Branch. \$2.50. The author is a distinguished archeologist. For the last four years, he has been making excavations on the site of Ur of the Chaldees as the representative of the University of Pennsylvania and also of the British Museum. In 1927 he discovered a Sumerian tomb at Ur of the Chaldees which is much older than King Tut's tomb at Luxor and contained objects of art just as beautiful. Mr. Woolley holds that the Sumerian civilization ante-dated that of Egypt, and traces its history to at least 3500 B.C. About 1500 years later the Sumerians seemed to have been absorbed by the Semites. At any rate, the record of their distinctive history ends at that time. He thinks that Sumerian civilization was the oldest in the world, going back for centuries before 3500 B.C., judging by the objects found in the tomb alluded to above at Ur of the Chaldees. The Semites, he maintains, got their stories of the Creation and the Flood from the Sumerians. He believes that the Biblical story of the Flood has been confirmed by certain discoveries made by his expedition. This popular and very readable book gives a clear and somewhat detailed account of the arts and crafts, the social organization, and the religion of a very ancient people who have influenced greatly, especially in religion, the whole course of human development.

**Towering Figures Among the Prophets**, by L. O. Lineberger. 181 pp. Winston. \$1.50. These brief sketches of the prophets of the eighth century and later, B.C., disclose their place in religious history, their messages for their times and the "re-actions" they produced, as well as their value today, especially in their social and political teaching. For good measure, the author has included sketches of Nehemiah and Job who, while not technically prophets, belonged to the same period and had the prophetic vision and similar first-hand experience of God. Amos, Hosea, Micah, Isaiah, Habakkuk, Jeremiah, Ezekiel, Elijah, together with Nehemiah and Job, make up this illustrious list. A very creditable piece of work.

**Religion and its New Testament Expression**, by H. Bulcock, M.A., B.D. 280 pp. Macmillan. \$3.50. There is room and need for a volume like this, one that examines the vast fields of modern psychology and philosophy in their bearing upon religion, and the New Testament expression of religion then integrates them into a system that liberal evangelicals will regard as a fair interpretation of the religious thought and experience which lies back of the New Testament and which led to its writing. The author looks upon the Scriptures as an expression rather than as an ultimate source of religion. He believes in the personality of God and finds that His moral nature reaches its highest manifestation in Christ. He holds that the brain is an instrument of mind, not its creator, and that the soul is immortal. As to the New Testament he believes that it ought to be read for its religious faith rather than for its theology. He affirms the New Testament teaches Jesus was an historical person, the supreme spiritual teacher, an incarnation of God, a miracle worker, and an expounder of the universal and eternal elements in religion, a mediator between God and man, and an expression of the Divine in terms of character through a genuine humanity. He also believes in the Resurrection, but inclines to hold it was psychical, and not physical. Salvation, he says, is a transformation of mental attitude by new ideas. Many of Mr. Bulcock's conclusions regarding the nature of the New Testament of Jesus, and of the religion he taught and exemplified fall short of the clear teaching of the New Testament, still the volume is stimulating, intellectual and spiritual. It deserves, and will reward, serious study.

**Religion and the New Testament**, by R. H. Malden, Chaplain to King George of Great Britain. 204 pp. Oxford University Press, American Branch. \$2.50. The author modestly describes this work as an attempt to popularize knowledge rather than advance it. The book deals with the assured results of critical inquiry into New Testament writings and the religion which the New Testament teaches; its relation to the main currents of history, and the institutions which embody it. Under the latter head, he makes a strong plea for the Church of England as a bulwark of Protestantism. In the course of his discussion, he deals with Christianity and fact, the earliest sources of the Gospels, the Canon, inspiration, the Apostolic writings, Christian ethics, and Institutional Religion. The work compresses into comparatively small space recent scholarly conclusions regarding the origin and contents of the New Testament and its influence upon life.

**Paul and the Intellectuals**, by A. T. Robertson, LL.D. 217 pp. Doubleday Doran. \$2.00. The Stone Lectures for 1926 at Princeton Theological Seminary.

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**The Faith That Rebels**, by D. S. Cairns, D.D., Principal of the United Free Church College, Aberdeen. 260 pp. Doubleday Doran. A re-examination of the miracles of Jesus. The author rejects the traditional and modernistic view of miracles: the former being, as he believes, rather a bulwark of faith than part of the faith itself; and the latter because of its purely naturalistic interpretation of miracles. He shows the relationship between the New Testament view of miracles as "signs" and the contemporary Jewish groundwork of thought concerning miracles. He then points out that it is not "a necessary dogma of science that nature is in itself a rigid system, impervious and inflexible to the spiritual world;" this leaves room for the supernatural to operate in nature, and therefore for miracles. Then follows a discussion of the power of faith and the range of prayer in the teaching of Jesus, a discussion which illuminates the "central" problem of theism and the mystery of human life. This is a challenging treatment of the problem of miracles.

**Frankness in Religion**, by Robert J. Hutcheon, M.A., Prof. of Philosophy, Meadville Theological School, Chicago. 307 pp. Macmillan. \$2.50. The author is a liberal who has discarded the idea of any supernatural revelation but who has kept his faith in both God and man. He rejects authority in religion; pities those who seek refuge in mysticism instead of trying to think through the problems of religion, and holds that "science and criticism endanger only outworn creeds and not the moral dignity, spiritual worth or cosmic significance of man." He regards Jesus as the highest and best of the prophets, the supreme figure of religious history, and a great teacher who, however, added little that was new save "such a living embodiment in speech and life as to make the teachings of the prophets a possession for the imagination and soul of the race forever." He regards conversion as a stage in spiritual evolution, salvation as the organization of character, and in a morality without supernatural sanctions. He believes in immortality, "because man rises to a consciousness of and union with God, that he can be assured of a life after death." Here is a humanist who has a living faith in God, which is at present rather rare in the ranks of the humanists. An able, candid, deeply interesting exposition of "naturalistic" religion.

**Moral Adventure**, by B. H. Streeter, D.D., Canon of Hereford. 132 pp. Macmillan. \$1.25. A reprint of one of the essays contributed by Canon Streeter to the book entitled *Adventure*. This essay deals with problems of conduct, chiefly regarding sex, in a frank, wise, competent way. Canon Streeter holds that this age is seeking for a morality which rests, not on rules

laid down by authority, but on principles and values intelligently apprehended, and this is the kind of morality which Christ bade men to seek. The Canon's approach to the subject is one that will make instant appeal to the temper of present-day youth.

**The Riddle of Life**, by Neville S. Talbot, D.D., Bishop of Pretoria. 110 pp. Longmans. \$1.00. This keenly intellectual and at the same time deeply spiritual little book accepts Principal Cairns' definition of the riddle of life: "Nature has produced a being nobler than herself. She has brought him into life, and now she seems to be incessantly seeking at once to nurture and to destroy him." It is the old problem of evil and of human suffering. Bishop Talbot finds its solution in the way Jesus Christ illuminated this dark and age-old riddle by the way he faced and conquered the evil and pain of the world by faith in a God who is behind and above Nature.

**Morality in the Making**, by Roy E. Whitney. 167 pp. Macmillan. \$1.50. The author is a graduate of Oberlin and of Union Seminary, has had eight years' experience in the pastorate of liberal churches, and is now personnel director of a large industrial plant. He uses the case-method to show his readers "morality in the making." He makes a penetrating analysis of the elements which make up moral living and offers a technique for character training. Some of the questions he seeks to answer are: What do we mean by "good" and "bad"? How do we decide a moral question? Why are we moral at all? Is morality natural? What is the power in will-power? What is influence and what is the source of its power? In his closing chapter he states definitely what he regards as some of the natural laws of morality.

**Authority in Religion**, by Harold Anson. 197 pp. Century. \$1.50. Another valuable book in the Practical Christianity Series. The author is on the staff of St. Martin's-in-the-Fields, London. He believes that the true basis of authority lies not in creeds or formularies but in a theology that grows out of "of our practical experience of the actual working of God in our own lives." This leads him to a discussion of the nature of God, of man, of prayer, of immortality, religion, and the secular life.

**Religion, the Dynamic of Education**. A Symposium on Religious Education. Edited by Walter M. Howlett, Secretary of Religious Education, Greater New York Federation of Churches. 172 pp. Harpers. \$1.50. This symposium is of unusual value both for religion and education. The timeliness, significance, and value of this symposium will impress all who read it. Its contributors are persons of distinction in their respective fields. Luther A. Weigle discusses "Religious and Secular Education;" Cornelia S. Adair, "The New Emphasis in Public Education;" John J. Tigert, "Religion Essential to Good Citizenship;" J. V. Moldenhauer, "The Church's Responsibility in Education;" Wilbert W. White, "The Bible in Education;" J. W. Suter, "The Place of Worship in Religious Education;" Adelaide T. Case, "When is Education Religious?" B. S. Winchester, "Some Social Objectives of Religious Education;" J. M. Artman, "Leadership Attitudes as Principles of Education;" and C. H. Tuttle, "Weekday Religious Education."

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**Vision and Life**, by Rev. R. J. Campbell, D.D. 80 pp. Macmillan. \$1.00. Eight sermons by the former pastor of City Temple, London, now rector of the church in Brighton, England, made famous by F. W. Robertson, a prince of preachers. These discourses are marked by felicitous expression, imagination, and spiritual passion: they do, in fact, bring a vision to inspire and transform life.

**The Song of the Stars**, by Anson Phelps Atterbury, D.D. 137 pp. Winston. \$1.50. For fifty years Dr. Atterbury has served the Park Presbyterian Church, New York City, as its pastor, now emeritus; and for nearly forty years was its beloved and influential preacher. These nine sermons are fine examples of the sort of preaching that enriches and ennobles personality by its messages to the inner life. Some of the titles are, the Waning of the Light, A Change of Garment, God's Interrogation Point, the Lovely Song, and Lowering the Aim.

**One Hundred More Three-Minute Sermons**, by Rev. John R. Gunn. 186 pp. Doubleday Doran. \$1.35. These sermonettes are selected from syndicated material which has been printed daily in many newspapers. They deal with the needs of the average person for a spiritual word in season, one that will help to lighten life's burdens and put a new song of faith and courage in the hearts of men. They are pithy, pungent and practical.

**Flreside Talks for the Family Circle**, by Albert W. Heaven, D.D. 143 pp. Judson. \$1.25. The purpose of this book is to give practical counsel "in making Christian homes more efficient as centers for religious training, by helping parents with definite and practical suggestions." If parents follow its suggestions, the author's purpose will be realized. It is an excellent book. Some of its chapter titles are: ways of cultivating the religious life of the home, the family library, pictures and music in the home, table-talk, the home and amusements, the family pocketbook, the family in the church, and the home and the community.

**The Great Empire of Silence**, by Robert M. Bartlett, recently Prof. in Peking University. 60 pp. Pilgrim Press. \$1.25. Meditations on the spiritual value of silence, suffering, and sacrifice. The beauty of thought, the charm of expression, the quiet confidence it inspires in the spiritual values to be found in enduring suffering and making sacrifices in the spirit and faith of Jesus will enhearten and undergird life with fresh confidence and strength.

**Trouble**, by Jeff D. Ray, D.D., Prof. Homiletics and Pastoral Theology, Baptist Theological Seminary, Fort Worth, Texas. 80 pp. Judson. \$1.00. Out of a long and fruitful experience in the Christian ministry, in which he learned to calm and strengthen many a troubled heart by giving help from the greatest Book of Comfort, this wise and gracious teacher shows us the nature and purpose of trouble and how to deal with it so as to bring light out of darkness, courage and faith out of its trials.

**The Church and the Hymn Writers**, by G. Currie Martin, M.A., B.D. 256 pp. Doubleday Doran. \$2.00. An important study of the hymns of the church, by an authority in this field, and from a comparatively new angle; that is, the illustrating of the developing doctrines of the church and of her growing inner life. The hymns are traced from their Hebrew origin in the Psalms, and also through the Greek and Latin service books. The notable English hymns are discussed, from the earliest days down through the Wesleys, Heber, Keble, and Lynch, and in their latest phases, during the last half century.

**The Origins of Synagogue and Church**, by (the late) Dr. Kaufman Kohler. 297 pp. Macmillan. \$3.00. The author, whose death occurred in January, 1928, was an outstanding leader and scholar of Reform Judaism. He describes the origin of the Synagogue as due to the Hasidin, saintly men of ancient Israel. It differed widely from the Temple with its priests and sacrifices. It was largely a service conducted by the laity. He shows that the early Christian church services followed the Synagogue, rather than the Temple type of worship. He holds that Jesus' "great sympathy with the outcast and despised, which was his outstanding characteristic, made him a redeemer of men and an uplifter of womanhood without parallel in history." He rejects all accounts of supernatural influences in Jesus' life and ministry. He gives a clear account of the teaching of the Pharisees, the Sadducees, and the Essenes. This book may be read with great interest and profit by Christians in spite of its inadequate interpretation of the origin of Christianity. The spirit of the book is fine.

**The New Citizenship**, by Seba Eldridge, Prof. in the University of Kansas. 357 pp. Crowell. \$2.50. A rather startling book. It shows a marked decline of the citizen's interest and activity in public affairs, and maintains that competent citizenship under present conditions is an impossibility, except for a favored few. In spite of proportional representation, the initiative, the referendum and recall, woman suffrage, and adult education, political democracy has not yet been attained. The professor's remedy is the organization of institutions for information and for the formulation of the citizens' judgments on public questions, action through the selection of officials to execute agreed-upon policies; the performance of certain types of public service, such as law enforcement, and participation in the work of agencies promoting special programs, on better housing, public health, or leisure-time problems. Prof. Eldridge may not have found the way out of our admitted failures in citizenship, but he at least shows one way through which citizenship can function more intelligently and more effectively.



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## Reviews

### DENOMINATIONAL CHRISTIANITY

Clarence C. Little, president of the University of Michigan, was quoted not long ago as saying that students in American universities "are not in sympathy with denominational Christianity as it has existed in the past and as many people are trying to see that it shall continue to exist." The discovery is more true than novel. Students even in the denominational colleges exhibited the same symptoms fifty years ago. When did America produce a generation of youth which was not at outs with things as they have been and are? Minds which are youthful and virile are made that way. Things as they are and have been in the field of human institutions and customs afford plenty of material for criticism, as students easily discover. A measure of non-conformity is a token of youthful sanity. Who is satisfied with denominational Christianity as it has existed in the past? Who is satisfied with education, or business or government even as they exist today? The first youthful impulse is to kick them all out the back door. But the thing does not work out so. Experience still keeps school. The danger is not that students of the present generation will upset denominations but that they will presently lose their fine idealism and become the contented or hopeless drudges of the existing order.— *The Baptist*.

### CONVENTIONS BEING PLANNED

Already a list of about thirty-five conventions and summer schools, including a few interdenominational gatherings, have been reported to the Christian Endeavor department of the Church of the United Brethren. This is the largest number that has ever been reported this early in the year. The first convention scheduled is to be held in Colorado, June 4-6. The last is to be held in Hastings, Michigan, August 5-9. The list includes two ten-day Leadership Training schools, one at Otterbein College, early in July, the other at Indiana Central College, the latter part of July.

It is not too early for young people to begin to plan their vacations with a view to attending these schools and conventions. Convention attendance is growing in our Church and bids fair to become one of the greatest educational influences that we have.— *The Religious Telescope*.

### FOUR THOUSAND DOLLARS IN PRIZES FOR TWO BOOKS

Under the conditions of the *John C. Green Income Fund* the American Sunday School Union is seeking by the prize contest method to secure manuscripts for two books on popular religious themes. The subjects and conditions as set forth in their announcements are suggestive; and the generous prize offer for each successful manuscript should prove an inducement to writers. This announcement will be sent to anyone on request.

They offer a prize of \$2,000 for a manuscript on

"Religion in Education," and another prize of \$2,000 for a manuscript on "The Heroic Appeal of Christianity to Young People."

The manuscript on the subject of "Religion in Education" should show, according to the announcement, "the educational worth of the Bible, and of religious teaching based upon it." The style should be popular and readable, with a wide appeal. It "should have a convincing message to voters, lawmakers, parents and teachers."

The offer of a prize for a manuscript on "The Heroic Appeal of Christianity to Young People" is "based upon the conviction that our young people will find in Christianity, when rightly presented to them, a gripping appeal to the finest and noblest living." The form of this manuscript may be what the author chooses.

The contests close March 1, 1930. The Editorial Department, American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa., will furnish full particulars on request.

### PENTECOST 1930

The following resolutions were adopted by the Commission on Evangelism and Life Service at the meeting on February 20, 1929:

1. That each religious body carry on its own evangelistic program vigorously according to its own plans as it seeks to observe the 1900th anniversary of Jesus' ministry.

2. That during the fifty days from Easter, April 20, to June 8, 1930, the following suggested plans shall be worked unitedly and simultaneously through the Commission on Evangelism:

- a. It is suggested that a Church Attendance Crusade shall be observed and urged that shall seek to have every member of every church present at some service somewhere every Sunday during this period.

- b. The reading of Luke and Acts simultaneously a chapter daily.

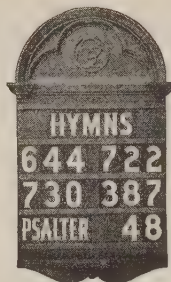
- c. It is suggested that all Protestant preachers of America be requested to preach on the same subject each Sunday, this list of subjects to be worked out by a special committee.

- d. It is suggested that the ten days preceding Pentecost shall be a period of "Upper Room" union prayer meetings in every community either in churches or homes or both; that a series of prayer meeting outlines be prepared by a committee for this purpose; that all may be praying for the same things on the same days. In addition to this, it may be advisable to hold special noon-day prayer meetings in shops, stores, factories and offices.

- e. It is suggested that in addition to the Easter ingathering that this period also be used for united community and local church efforts in soul-winning by whatever methods may seem most advisable, so that the 1900th Pentecost may be like the first Pentecost, a time of great ingathering.

3. It is suggested that all the churches begin

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now a study of the Life of Jesus so that the influence of his life and mission may possess all our preachers and people.

To adopt the program as a whole, as the Pentecost Program of the Commission on Evangelism, for the fifty days, April 20-June 8, 1930.

That the denominations unable to adopt in full this suggested program of the Commission on Evangelism be requested to adopt such items of this program as may fit their particular situation.—*Christian Advocate*.

### STUDY FOR THE RURAL PASTOR

*An Interdenominational and Co-operative Effort*

One of the important lines of co-operative work being carried on by the Home Missionary Council through its standing committee on Rural Work, is the Summer Schools for pastors at work in town and country fields.

The committee promoting these schools is made up of the country life specialists of the various denominational boards constituent to the Home Mission Council. Last year the Council sponsored eleven summer schools, which were attended by about 1,000 men and women.

These schools organized especially for the convenience of country pastors have arranged their curriculum and instruction so as to meet the most intimate problems of any and all who shall attend. Pastors are given an opportunity to state their difficulties and the group, under the guidance of the instructor and with the help of his advice, attempts to analyze and prescribe for the problem at issue. The lecture method is frequently used, but is frequently interspersed with questions, reports of assigned readings and general discussion. The members of each group represent many denominations and varied types of experience. The benefits derived from this co-operative experience are invaluable.

The following approved schools will be in session for no less than two weeks or ten working days:

1. Vanderbilt Rural Church School—April 1 to 12, Vanderbilt University, Nashville, Tenn.; Prof. C. C. Haun, Director.

2. California Ministers' Summer Institute—May, Pacific School of Religion, Berkeley, Calif.; Dr. E. W. Blakeman, Director.

3. New England Summer School for Town and Country Pastors—June 10 to 21, Newton Theological Seminary, Newton Center, Mass.; Rev. K. C. MacArthur, Sterling, Mass., Director.

4. School of Community Leadership—June 10 to 20, Kansas Agricultural College, Manhattan, Kans.; Prof. Walter Burr, Director.

5. Schools for Rural Pastors—June 17 to 28, State College of Washington, Pullman, Wash.; Dr. A. A. Cleveland, Director.

6. Wisconsin Rural Leadership Summer School—July 1 to 12, University of Wisconsin, Madison, Wis.; Dr. J. H. Kolb, Director.

7. Auburn Summer School of Theology—July 1 to 18, Auburn Theological Seminary, Auburn, N. Y.; Dr. H. L. Reed, Director.

8. Indiana Rural Pastors' School—July 15

to 27, Purdue University, Lafayette, Ind.; Dr. O. F. Hall, Director.

9. Summer School for Rural Pastors—July 15 to 27, Michigan Agricultural College, East Lansing, Mich.; Dr. Eben Mumford, Director.

10. Estes Park Pastors' Fellowship School—July 15 to 31. Estes Park Association of the Y.M.C.A., Estes Park, Colo.; Dr. Warren H. Wilson, 156 Fifth Ave., New York City, Director.

11. Summer School for Town and Country Ministers—July 22 to August 3. Cornell University, Ithaca, N. Y.; Prof. R. A. Felton, Director.

12. Summer School for Rural Pastors—Sept. 2 to 13. Bangor Theological Seminary, Bangor, Maine; Dr. W. J. Moulton, Director.

13. Summer School for Ministers and Church Workers (Colored)—June 17 to 28, Fisk University, Nashville, Tenn. Address, "The Executive Secretary."

Specialists will conduct the courses, thus offering always the best experience in the particular subject offered. All the approved schools have agreed to accept the following suggested four-year course of study:

1. Rural Sociology—General Rural Sociology; Social Psychology; Surveys and Community Organization; Program and Methods.

2. Rural Economics and Education—Rural Economics; Farmer Movements and Co-operative Marketing; Agencies with which to co-operate; General Education; Home and Community.

3. The Rural Church—Conditions and Problems; Organization, Program and Methods; Pastoral Visitation, the Project Method; Inter-church Relations.

4. Message, Preparation and Church Program—Message Content; Religious Education; Worship; Evangelism; Training, Preparation and Delivery of Sermons; Teacher Training; Leadership Training; Preparing for Rural Ministry.

5. Recreation, for Home and Community—Play and Games; Drama, Pageantry, Music; Boys' and Girls' Work; A well-balanced community recreation program.

6. Services of Agricultural Extension—By lectures, tours of buildings, campus, farms, experimental plots, demonstrations, literature, etc.

### \$100 FOR THE PURCHASE OF BOOKS

The Presbytery of Winchester, in Kentucky, recently appointed a committee on salaries of ministers. The findings of this committee have been announced. The essentials of a sufficient salary are grouped under eight heads: A good manse; a salary sufficient to feed, clothe, and maintain himself and family; at least \$100 a year for the purchase of books; provision for contingencies, such as life insurance, education of children, sickness; an automobile. The committee also suggested that in fixing a pastor's compensation it must be remembered that he practices what he preaches about benevolences. One-tenth of his income flows back to the treasures of the church through the channels labeled, "Benevolences."

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## Read the First Testimonial

November 10, 1928.

Dear Brother Ramsey:

Greetings in Him. I just received the *Expositor's Annual* (1929) and am really amazed at the good material found between its covers. The subjects are excellent, and the arrangement, themes and texts and discussions and teachings of lessons is something marvelous. I just sat down, and really felt right at home with what I considered an old companion.

Reading the various subjects is just like holding a conversation with someone, and I must say that I am really wrapped up in the volume.

I want to heartily congratulate you, and I know that the future volumes will be even a greater success than this one, although it doesn't seem possible to improve on it.

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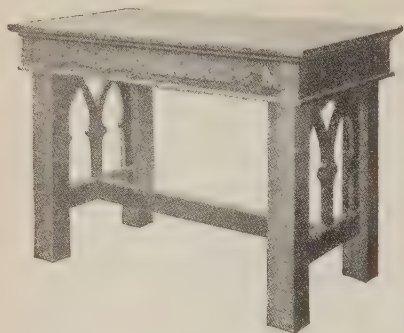
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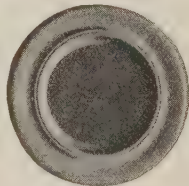
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Every church should provide for its pastor a compensation adequate to enable him to live as befitting his place as a spiritual leader of his congregation.— *National Association of Book Publishers.*

### COMMENT

People who are always giving themselves away are not worth having.

Being on the level doesn't always mean smooth travelling.

One of the world's problems; what to do with fault when we do find it.

Divorce records show that couples spend too much time in court, and not enough in courting.

All persons who leave this world for the next do not necessarily change for the better.

Children are asking, "do all married people get quarrelsome, or do all quarrelsome people get married?"

Talk about your auto finish, the locomotive beats anything we know of for that.

Opportunity doesn't give a rap for some people.

This is a day of lifted faces and lowered ideals.

Some folks don't have to turn the light out to be in the dark.

A man never growls when he gets the lion's share.

Life has many ups and downs, but succeeds best when played on the level.

Spring does quicken the sap in the trees, but it slows up the sap in the office.

We humans want to put off everything but a good time.

One touch of scandal makes the whole world chin.

Even if a quarrel is ripe, don't pick it, let it drop.

Men get pearls from oysters, women get diamonds from nuts.

Too many people make a success of being a failure.

Be sure you are right, then check your figures.

It takes a lot of sand on the upgrade.

Many are wound up, but never go.

Ho-hum, men take up law, and the women lay it down.

Lying may be a weakness, but it is some folk's strong point.

Nine-tenths of the born leaders of men are woman.

Too many young men start out to set the world on fire, and end up by warming a chair.

Running up bills runs down the bankroll, runs out one's credit, and runs one in debt.

Flappers war cry—Two arms, two arms, fall in."

Many a father will get a daughter off his hands, only to put a son on his feet.

It is easy to lose your standing by lying.

Some men are well to do, others are hard to do.

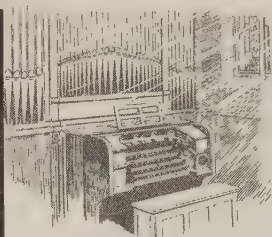
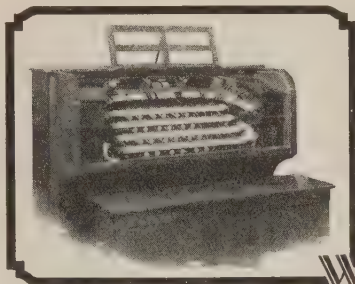
There are not many smash ups on the highway of righteousness, it isn't travelled much.

A lot of folks who are not kings ought to be crowned.

Picked drivers cause more accidents than traffic jams.



## ANOTHER PAGE IN HISTORY



## WORTHY MUSIC

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The moon don't have much affect on the tied.  
Too many pretty lips say ugly words.  
A thermometer may get low, but it never gets vulgar.

The average man is like a whale, when he gets on top he starts to blow.

A square shooter is sure to make a hit with a miss.

People who live in glass houses shouldn't throw parties.

Some dresses that are not charged are shocking.

There is a big difference between doing your share, and taking it.

Man may not come from monkeys but we know some who are going to the dogs.

Business conditions are unsettled because so many accounts are.

Some men would rather hug delusions, than embrace opportunities.

When an optimist gets the worst of it, he makes the best of it.

The worst way to nurse a grievance is to bring it up on a bottle.

You cannot preserve peace in family jars.

Doing things right is half as much trouble and twice as much fun.

One way to break a bad habit is to drop it.

—Chas. T. Grant.

## DATES TO REMEMBER

May 28-June 4 — National Council of the Congregational Churches.

June 19-27 — School of Missions, Rocky Mountain Region, Boulder, Colo.

June 26-30 — Sunday School and Christian Endeavor of United Brethren, Mt. Gretna, Pa.

## THE BATTLE FOUGHT AND WON

"Work is sweet, for God has blest  
Honest work with quiet rest,  
Rest below, and rest above  
In the mansions of His love,  
When the work of life is done,  
When the battle's fought and won."

Let us have, in connection with Memorial Day, at least some hours of sober thought as to the meaning of the day and what we, individually, might get out of it.

Ponder, if you will, upon the good traits and the hopes of some of those whom we "have loved long since, and lost awhile."

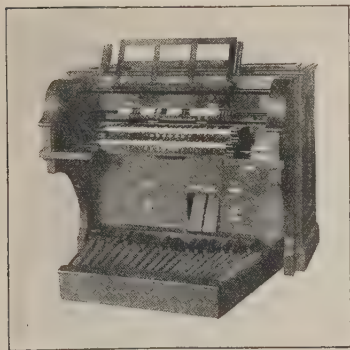
Perhaps it is Mother, or Father, or Brother or Sister, or Friend.

But in each or any event, there lived in the breast of him or her who has passed on a desire to contribute something toward the welfare of this world.

Each of us desires to project good into the world. That is a normal feeling.

And if we could dwell upon the good that was in the life of those that have passed on, and hope that we might improve some of our weaknesses by emulating their good points, Memorial Day might mean more to us.—Maurice B. Hodge.

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## Mid-Week Topics

(Continued from page 950)

God, and work as if everything depended upon yourself."

### 1. *Piety and Politics.*

It is a spurious spirituality that would keep the religious man out of politics. Nehemiah's exile and even a splendid official position had not dimmed his devotion to his native land. Persian magnificence had not made broken down Zion less dear. There may be as true religious fervor in building walls as in saving souls, for the condition of a nation's walls may profoundly affect the life of souls. If Jerusalem was defenseless and dishonored, he felt the shame of a stain on his own conscience and a burden on his own life. In his wonderful prayer we find a marvelous expression of this identification of himself with the sin and sorrow of his race. As Spurgeon says, "he spelled 'we' with an 'I' in it." We shall never be true helpers of humanity until we take to heart all human sin and suffering. This is the unchanging verdict of great souls. All lofty lives have a cross-bearing spirit. Self-preservation may be the first law of nature, but self-sacrifice is the first law of grace.

### 2. *No Compromise.*

"I am doing a great work, so that I cannot come down." Such was the daring defiance with which Nehemiah met the council of compromise suggested by the allied conspirators against his pious and patriotic enterprise. Having failed to frustrate his plans by force, they resort to fraud. The masterpiece of the king of darkness is to taint the ministry of God with a temporizing policy of despair and delay. If only Christian people can be driven from the fields of politics, society and trade into the church and kept there, the devil has won a great victory. The walls of a redeemed society must be built not merely around the sanctuary, but about the whole city so that they shall enclose the market place, the public office and the voting booth.

### 3. *A Great Revival.*

At last under the zealous leadership of Nehemiah, his holy patriotism, the breaches in the walls of Zion have been repaired and the house of God renovated. Ezra steps in as the priest and teacher, and made the book of the law more than a priestly ritual; it was to be henceforth the people's book, to be taught in popular assemblies.

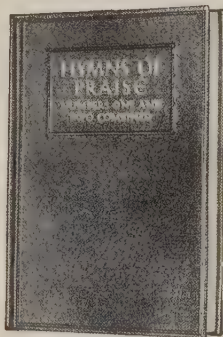
Israel first introduced democracy into religion. Sorrow for sin, followed by the joy of salvation, sweeps over the multitude, and the people of Zion hold a holy feast, an ancient camp meeting, weaving their tents of olive boughs with their messages of peace, and waving palms symbolic of victory.

**JEREMIAH, PROPHET OF COURAGE.** Jer. 35:5-14; 18-19.

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and decline was born the religion of the spirit. The fall of Jerusalem did not destroy Judaism, but spiritualized it, and the high water mark of the Old Testament is reached in the person of messages of Jeremiah and in the oracles of consolation found in the latter part of the book of Isaiah.

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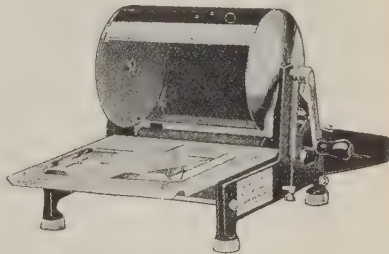
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When he said that the best dedication of the burying ground of those dead soldiers would be the dedication of the living to their unfinished work he gave voice to a great thought that is perennial in its application. We need to recall this today, as we plant our flags and lay our wreaths on the graves of the dead. The best patriots now are those who address themselves earnestly to the patriot's unfinished work.

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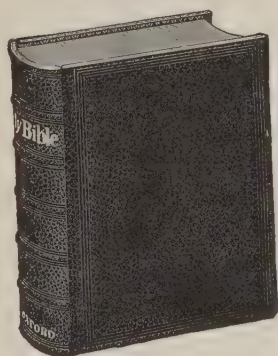
We are told that our country is invaded today with three enemy armies that threaten our national existence: 1. There is the army of illiterates — five and a half million of them more than ten years of age; 2. There is an army of fifty-eight million people not identified with any church — Protestant, Catholic or Jewish. 3. There is an army of twenty-seven million Protestant children and youth under twenty-five years of age, not enrolled in any Sunday School or other institution for religious training. We are warned that these three armies constitute a triple alliance that threatens the life of our democracy. It is easy to see that the greatest task of Christian patriotism today is the immediate enlargement of the forces battling against these great foes. This is peculiarly urgent upon us as Protestants as a Christian church. Unless there is a radical change in our whole educational propaganda, Protestantism will be a declining institution in the country, as will Christianity itself.

We often feel, especially our youth, that in fighting for our ideals we are fighting against overwhelming odds. To stand out for one's ideals means to stand against the majority, to be odd, to risk the odium of being thought a fanatic. The world is so rich and self-indulgent, that one who makes a decided stand against these evil forces feels himself almost alone. It is well to recall on our National Memorial Day, that many men like Lincoln, have had to battle single handed against great odds. History is made glorious by such conflicts. The greatest outstanding heroes of history, are the men and women who have had to brave the sword, prison, scourging and death itself, as Jesus on the cross, because they fought alone.

#### 2. *God and One a Majority.*

We must not forget however, that God and one always constitute a majority. Frances Willard and God were more than all the whiskey forces of

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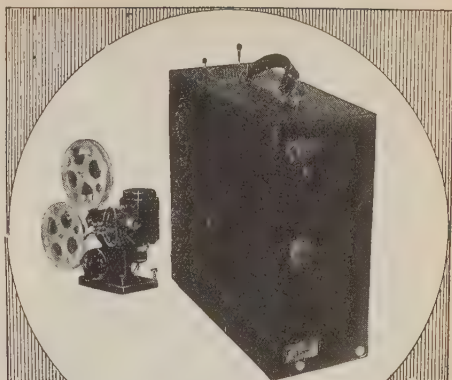
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America. Luther and God were a majority, though the whole of Europe seemed to be on the other side. The little handful of Oxford students with Wesley at the head, seemed to be waging a puny battle against the immorality of England. But the next century proved that God was on the winning side.

It is obvious that the cause of right as in our great war, is always God's cause. To fight for the right, to fight against ignorance, human oppression, disease, against immoral conditions in our country and neighborhood, against impurity and rowdysm among our fellows, against the forces opposed to the church and the spread of the Gospel—all these are fights for God and his cause. We may be in the minority so far as human eye can discern, but God knows that we are on the side of the majority. A great man was once asked if he thought that God was on his side. He replied, "The important thing is, Are we on God's side? If we are we may be certain that the battle is ours."

## Mother at Her Best

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The virtuous woman mentioned in Proverbs deeply realizes that her kingdom is the home. Her works "praise her in the gates;" but it is her husband that sits there among the elders. The well-being of the home depends upon her management, as much as her husband's work.

There is plenty of room for modern ideals by the side of this old one, but they are very incomplete without it. If we take the "oracle which his mother taught" King Lemuel to include in this picture a woman desired, the motive of the artist is to sketch the sort of wife her son should have. In any case, it is significant that the book which began with the magnificent figure of Wisdom as a fair woman, and hung beside it the ugly likeness of Folly, should end with this charming portrait. It is an acrostic, and the fetters of alphabetical sequence are not favorable to progress or continuity of thought.

No deeper, terser expression of the most blessedness of happy marriage was ever spoken than in the quiet words "the heart of her husband trusteth in her," with the repose of satisfaction, with the tranquility of perfect assurance. The bond uniting husband and wife in true marriage is not unlike that uniting us with God. A true wife is a fountain of good, and good only, all the days of her life, and beyond them, too, when her remembrance shines like the calm west after a cloudless sunset.

Mother is at her best in being diligent in a comparatively humble sphere. "She worketh willingly with her hands." There is no

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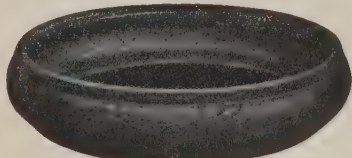
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Executive ability belongs to her. "She considereth a field and buyeth it." Her toil brings in wealth and happiness to her family. With her hands and head she manipulates the affairs in such an excellent manner that prosperity crowns her efforts. In her faithful constancy mother is also industrious and generous. "Her candle goeth not out by night." No night is too dark and lonely, no child is too far out of her reach, no weather is too cold or too hot, but that she remain faithful to her post of duty. In the midst of it all, "she layeth her hand to the spindle, and her hands hold the distaff." With her hands she manipulates the needle that produces the garments for those she loves. She still works with her own hands. But the hands that are busy with the spindle and distaff are also stretched out with alms in the open palm, and are extended in readiness to help the needy. Pity and charity have their home in women's hearts. If they are so busy holding the spindle and the distaff, or the pen, that they become hard and insensible to the cry of misery, they have lost their glory. But mother at her best "stretcheth out her hand to the poor; yea, she reacheth forth her hand to the needy."

Then, too, mother is brave, even more than the soldier in war. She passes through perilous places. "She is not afraid of the snow for her household." Back of this bravery and through her very soul lies love, love of a mother's heart.

Mother at her best, however, possesses gentler qualities. A glimpse of her innermost being is given. A true mother's strength is always gentle, and her dignity attractive and gracious. Prosperity has not turned her head. Wisdom, the heaven-sent virgin, the deep music of whose call is heard sounding in the early chapters o

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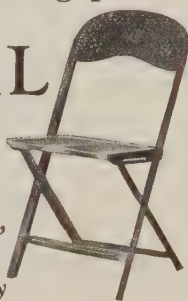
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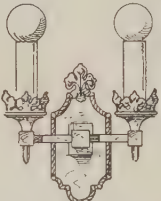
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Proverbs, dwells with this mother. "Strength and honor are her clothing; and she shall rejoice in time to come." She has strength of mind, of soul, and of will. She rejoices in that her clothing is durable and justly honorable.

But mother at her best has also the "law of kindness on her tongue." Success in the material life does not rob her of her gracious demeanor. Her words are glowing with the calm flame of love which stoops to lowly and undeserving objects. If gentle compassion and helpfulness are on her lips and in her heart and deeds, her prosperity will be blessed.

With these qualities present mother deserves the eulogy that husband, children, and others give to her. "Her children rise up and call her blessed," and they do it with reverence. "Her husband also, and he praiseth her." He declares her to be superior to all women. Happy is the man who, after long years of wedded life, can repeat the estimate of his early love with the calm certitude born of experience.

Beauty is skin deep. Let young men look deeper than a fair face. Let young women seek for that beauty which does not fade. The fear of the Lord lies at the bottom of all goodness that will last through the wear and tear of wedded life. The narrow arena of domestic life affords a fit theater for the exercise of the highest gifts and graces; and the mother who has made the home bright, and has won and kept a husband's love and children's reverence, has chosen the better part which shall not be taken from her.

The whole passage in Proverbs 31 is the hallowing of domestic life, a directory for wives and mothers, a beautiful ideal of how noble a thing a busy mother's life may be, an exhibition to young women of what they should aim at. It is well for the next generation that our young women be solicitous to make homes of happiness, to cultivate qualities which would keep love in the home as to cultivate attractions which lure men to their feet.

#### TO MOTHER

G. Frank Burns

In those days so rich and tender  
With fond mother sitting near,  
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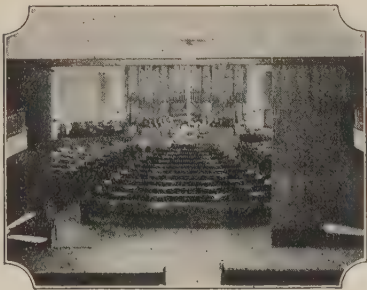
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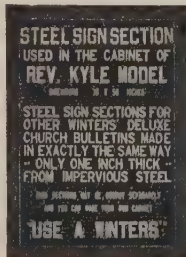
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Like the flower her fragrance scattered  
In the love she gave away;  
That's the reason why I'm happy,  
As I walk life's golden way.

All the days belong to mother,  
To the one who loves us true,  
So we pluck today the flower  
Which is clothed in richest hue;  
With her face all fair and smiling  
She sends forth her love and praise,  
And in honor of her presence  
We shall love her all her days.

Hail, all hail to dearest mothers,  
Who are faithful to the end,  
Passing through the darkest hours —  
More to us than any friend;  
I shall crown her queen of daughters,  
Whether here or over there,  
I shall love her, my own mother,  
In God's blessed everywhere.

## The Needle Woman

(Continued from page 896)

anything else to inspire that veneration. Then, moving along the corridors, Wilhelm comes to a closed door. He asks to be admitted to the sacred precincts of the Third Reverence — the reverence for things *beneath* us. But it cannot be. The chief explains that the chapel of the Third Reverence is a Sanctuary of Sorrow, and only those who have been deeply taught in the *first* and *second* reverences can be admitted into that temple of tears. It is a perfect allegory. One has not to know much of the world in order to learn that, when one comes into contact with men and women, he is laying his hand on a quivering under-world of heartbreak and anguish. And only those who have been profoundly instructed in the Old Testament Reverence for things *above* them, and in the New Testament Reverence for things *about* them, are qualified to look into those pitiful faces and those streaming eyes. By means of this parable, Goethe designed to place Pity on the very highest pedestal among the active virtues.

On this issue every man and nation must decide. Dorcas did. She was a Jewess, and had learned from childhood the reverence for things *above* her. She was a Christian, too, and had learned since her conversion the reverence for things *about* her. And I can see from these widows who stand weeping round her bier, displaying the garments

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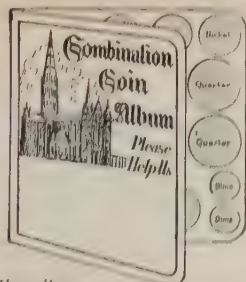
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that Dorcas had made, that she had so perfectly graduated in the First and Second Reverences that she had been initiated into the Third. She had been welcomed to the Sanctuary of Sorrow, the Temple of Tears, the Chapel of the Third Reverence—reverence for things *beneath* her.

V.

And Dorcas is the best illustration I know of Professor William James' psychological law of impression and expression. Bishop Butler told us years ago that if we allow emotions which are designed to lead to action to become excited, and no action follows, the very excitement of that emotion without its appropriate response leaves the heart much harder than it was before. And, more recently, our brilliant Harvard Professor has warned us that it is a very damaging thing for the mind to receive an impression without giving that impression an adequate and commensurate expression. If you go to a concert, he says, and hear a lovely song that deeply moves you, you ought to pay some poor person's tram fare on the way home. It is a natural, as well as a psychological, law. The earth, for example, receives the impression represented by the fall of autumn leaves, the descent of the sap from the bough, and the widespread decay of wintry desolation. But she hastens to give expression to this impression by all the wealth and plenitude of her glorious spring array. The soul of Dorcas had been simply overwhelmed by the love of Christ. Could she ever forget the day on which, amidst a whirl of spiritual bewilderment and a tempest of spiritual emotion, she had discovered, in the very Messiah Whom once she had despised, her Saviour and her Lord? It was a day never to be forgotten. And could she produce an expression adequate to that wonderful impression? Not in words; for she was not gifted with speech. Yet an expression must be found. It would have been a fatal thing for the delicate soul of Dorcas if so turgid a flood of feeling had found no apt and natural outlet. And in that crisis she thought of her needle. She expressed her love for her Lord in the occupation most familiar to her. It was a kind of storage of energy. Dorcas wove her love for her Lord into every stitch, and a tender thought into every stitch. And that spiritual storage escaped through warm coats and neat garments into the hearts and homes of these widows and poor folk along the coast, and they learned the





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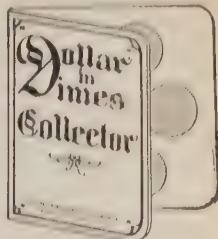
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depth and tenderness of the Divine love  
from the deft finger-tips of Dorcas.

VI.

Blessed, so long as the world shall stand,  
be the name and fame of Dorcas! I do not  
know why Peter was moved to call her from  
the dead; perhaps to show that women like  
Dorcas never die. Goodness is essentially  
immortal. Dorcas was recalled from the  
cold embrace of death that she might com-  
fort this tearful old world of ours till tears  
shall be no more. Yes, blessed be Dorcas!  
Whenever and wherever devout women, in  
their meetings or in their solitude, express  
the devotion of their Christian faith by the  
deftness of their consecrated fingers, *there*  
shall this thing that Dorcas hath done be  
told for a memorial of her!

## Public Speaking

*(Continued from page 898)*

is not far to seek, nor difficult to remedy.  
If it were as hard to cure as it is contagious  
and deadening in its influence, more study  
would have been spent on it, and more effort  
taken to overcome it. With old men, it is  
maintained by the momentum of habit, a  
“stale fervor.” In periods of rapt enthus-  
iasm, as in a political campaign or a moral  
upheaval, words pour out hot, like streams  
of molten lava. As Keats:

“Words that have drawn transcendent  
meanings up

From the best passion of all bygone  
time;

By repetition waned to vexing wind.”

The speaker's passion having cooled, he  
hopes his tone will conceal the change that  
has come over his emotion. And so this  
“falsetto whine” becomes chronic, like a  
neglected rheumatism. The hope, however,  
that the old tones will produce the old ef-  
fect is a delusion. The lips will obey the  
heart. A man's manner shows him to the  
audience for what he is, not for what he  
hopes they will think him to be. The im-  
pression he produces on candid minds is  
that he has lost faith in his message.

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monument we raise over the grave of a dead  
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application of a galvanic current. Almost  
everything can be successfully imitated,  
except life. The reader will enjoy the old

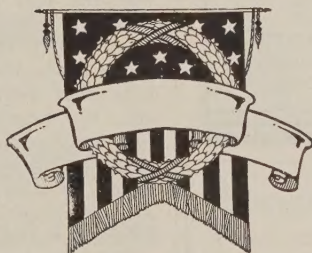
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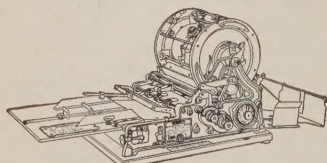
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definition of cant, I think from the pen of Dean Swift: "Cant is by some people derived from one Andrew Cant, who they say was a Presbyterian minister from some illiterate part of Scotland, who by exercise and use had obtained the faculty, alias gift, of talking in the pulpit in such a dialect that it was said he was understood by none but his congregation, and not by all of them."

With young speakers, this "turgid jargon in mouth-filling rhodomontade" arises by imitation or, more accurately, from fear of the audience. This fear they attempt to overcome not by love, which is the only way the fear of men can be vanquished, but by a false self-elevation that shall raise them above their fellows. Just as many social aspirants, on entering society, try to hide their weakness from the eyes of criticism by wearing expensive jewelry, a high hat, spats, or a cane. It is an attempt to lengthen a limited personality. Limitation begets imitation; imitation begets limitation. An auctioneer's tone is made unnatural by selling second-hand goods.

The cure for the holy tone is surprisingly simple: cease ranting or whining, and go to talking. "No one ever thinks or feels monotonously." Stop short, wait a minute, and then go on in a conversational tone of voice. You will be amazed at the effect this will have on the audience. They will revive like June flowers after a summer rain. It has been the conviction of the unnatural tonist that natural accents will make an audience indifferent to what he is saying. "They hear such tones everywhere, on the street, in the schoolroom, at the dinner table; they will become indifferent when they hear them; a sublimated tone will bring sublimated attention." The exact opposite is the case: an unnatural tone creates an indifference to the speech that is being made, and disgust for the speaker that is making it. Try it and see! You are a human being; why try to play *deus ex machina*?

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